Miss H Pratt

THURSDAY, MARCH 11, 1847.

EXCHANGE
EATING ROOMS,
Post Office Avenue,
Leading from Congress Street to the Post Office,
BOSTON.

Gentlemen can be accommodated with the best that the market affords at any hour of the day, at moderate prices, in a style unsurpassed in any Establishment in the city.
BREAKFAST from 6½ to 9 o'clock. DINNER from 12 to 3 o'clock. SUPPER from 5 to 7 P. M.
Hot Coffee, Tea and Cocoa from 6½ o'clock A. M. to 12 M.
April 2. y G. C. LYMAN.

SPINAL INSTITUTION,
FOR THE TREATMENT OF
Diseased and Deformed Spines,
—AND—
LAMENESS IN GENERAL.

THERE IS NO PRACTITIONER IN THIS COUNTRY who has had as great an amount of experience in his peculiar branch of the healing art, as DR. HEWETT; whose efforts have been crowned with such universal success. The reason of this may, in a great measure, be attributed to his having confined his practice to this one class of diseases exclusively, and the results of twenty-two years experience warrants this assertion. He has published Pamphlet and circulars, (which he will send to any one requesting the same, by letter, postage paid), containing 1000 certificates from the most respectable individuals of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, contraction of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knee, and all diseases peculiar to the joints, muscles and bones, and of his success in reducing dislocations, and simple or compound fractures.

Dr. H.'s method of treating the diseases above named being considered by the Faculty, an innovation upon the old and long established medical rules, and his unexampled success having furnished undeniable evidence of his skill, his enemies have circulated the grossest falsehoods concerning his professional ability, and his capacity to effect cures which are certified to by persons of undeniable integrity. It is not at all strange that those attempting to rival him should resort to this base and unprincipled method of destroying his professional character; for he is daily curing and relieving those who have been given up by the most skilful medical and surgical practitioners the country affords. The surest evidence of skill is success.

He has, in spite of all the efforts made to calumniate him, some of his numerous patients brought to him from a distance over 400 miles, on beds, who have not for months moved without assistance, and whose ultimate recovery, must be received as more than sufficient to outweigh the inuendoes and sarcasm of those who have long looked upon his advancement with a jealous hatred.

In addition to his present mode of treatment he has, in peculiar cases resorted to HYDROPATHY, or the use of COLD WATER, with the happiest results—yet not with a strict adherence to the method adopted by those who practice it exclusively, but modified in such a manner as to receive all its good effects without conflicting with his long established mode of treatment. Hydropathy, or the Water Cure, as practised by Priessnitz, the founder of it, cannot, in Dr. H.'s opinion, be productive in this country of the good ascribed to it, when carried to such extremes as may be daily witnessed, owing, in part, to the great difference in physical habits existing between the Germans and Americans. It is the opinion of Dr. H. that the system as practised in the Institutions for Hydropathic treatment in this country cannot outlive three years.

TO THOSE WHO CANNOT PLACE THEMSELVES under his immediate superintendence, but wish to apply his medicines at home, he would say, that every particular relating to their complaint must be accurately furnished. Dr. H.'s dependance on ultimate success is founded on treating diseases *personally*. He has been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where they can be accommodated with good rooms and board, at low prices. All kinds of Medicines used in his practice, including Spinal, Rheumatic, Nerve and Bone Liniments, are for sale at his Rooms, No. 14 Summer street, Boston, Mass.

Dr. H.'s *dependence* in performing his cures, is on external and internal applications.

P. S. Any persons doubting the authenticity of the Certificates, can satisfy themselves by addressing the signers of them—and any one wishing the certificates can procure them by addressing Dr. H., post paid, or sending to his rooms. Persons wishing to consult Dr. H., will please call between the hours of 8 A. M. and 3 P. M.

N. B. Dr. H. makes no charge for consultation, and his fees for each visit never exceed $1. People in low circumstances from 50 to 75 cents, and those who are unable to pay, he attends gratis.

P. S. There are no persons in the New England States who have any knowledge of Dr. H.'s practice or medicine. Any persons professing to have such are impostors.
Nov. 19. S. C. HEWETT, 14 Summer street.

Notice to Invalids.

INVALIDS afflicted with chronic or nervous diseases, or have too delicate health to allow of out-door exercise in New England, will find RICHMOND, VA. a favorable location for the Winter and Spring.

The subscriber came from Massachusetts to Richmond in October, 1845, affected with a chronic disease of his lungs, and has recovered so as to resume the practice of medicine.

He has taken a house which will enable him to accommodate six or eight invalids with the comforts of a northern family; likewise has made himself acquainted with some of the most suitable boarding-houses for invalids, and will most cheerfully give any information or render any assistance to them to enable them to obtain suitable accommodations.

He will be at the Powhattan House each day from 11 to 12, M.—the remainder of the time at his house, corner of Grace and Adams streets, Shockoe Hill. He is permitted to refer to Drs. JACKSON, WARE, HOMANS, JEFFRIES, BIGELOW, and HOLMES, of Boston.
A. H. WILDER, M. D.
Richmond, Nov. 16, 1846. 4wdec3,4wmarch1.

ISAAC CUSHING,
MERCHANT TAILOR,
NO. 20 WASHINGTON STREET, (UP STAIRS,)
HAS on hand a general assortment of *Broadcloths, Cassimeres and Vestings*, which he is ready to manufacture into Gentlemen's Garments in fashionable style, and at reasonable prices. 1y. May 1.

Berlin Iron Goods.
JUST received per Packet Havre, a large variety of BERLIN IRON COMBS and Brooches, of the latest styles. Also a prime lot of heavy SILK PURSES, for gentlemen.
For sale at wholesale and retail by A. S. JORDAN, 2 Milk street, 2 doors from Washington street. Feb. 25.

A. R. CAMPBELL'S
TEMPERANCE EATING HOUSE,
NO. 7 WILSON'S LANE, BOSTON.
Meals served up at all hours of the day, Sundays excepted.
1y. March 1.

LITCH'S
DAGUERREOTYPE ROOMS,
NO. 96 WASHINGTON STREET, BOSTON.
tf. Oct. 29.

FIRST PREMIUM RANGE.
STIMPSON'S RADIATING AND HOT AIR RANGE.
LONG well known, now greatly improved, newly patented, and of entire new patterns, after a fair trial and examination by the judges at the last Fair, again received the HIGHEST PREMIUM, (a silver Medal) thus proving (what we have always asserted) that it is still the *best Range*. The principal difference between this and our old Range, *and all other Ranges*, is in the peculiar manner by which the three flues, while they are all separate, so that either one or all may be used at pleasure, are all carried to the oven, causing it to bake more equally, without changing the articles while baking, and with much less fuel—and it is not necessary in this, as it is *in some other Ranges, to close the oven flue in order to make the other draw.* This arrangement is entirely new. We obtained a Patent for it last Spring, and have put up many of them since, in many cases for persons who had used other Ranges—*and even our own of former patterns*—and all bear testimony to their superiority. *Hot Air Fixtures* to heat an additional room, so arranged as to prevent the possibility of the gas and smell of the kitchen from getting into the air chamber, and a *Bath Boiler* are added when required.

The above, of various sizes for families, boarding houses and taverns, together with a good assortment of *Cooking, Parlor* and *other Stoves; New York Grates*, of new and elegant patterns; *Fox's Patent*, and other *Hot Air Furnaces*, are for sale by
H. & F. STIMPSON,
Corner of Congress and Water streets.
Personal attention paid to setting the Ranges and Hot Air Furnaces. March 11.

TEETH.
I WOULD respectfully inform the readers of this paper that I still perform every operation in dentistry, at the Old Stand, corner of Court and Stoddard streets, Boston.

Being thoroughly and practically acquainted with the only sure method of filling teeth, I have no hesitation in warranting every filling put in at my establishment to remain.

Artificial teeth inserted in the most perfect manner. As many persons are doubtful whether teeth can be inserted so as to serve a good purpose, and are also unacquainted with any scientific and skilful dentist, I would respectfully request their perusal of the following extract from a letter written by one of the most celebrated physicians in Worcester County.

DR. KIMBALL. Dear Sir:—I have the pleasure to inform you that the entire set of teeth made and inserted for Mrs. S——, at your establishment, are, to say the least, an admirable specimen of dental science and art. Their arrangement is beautiful, and anatomically correct; their fitting easy and natural, convenient for use and perfect for appearance, answering to a charm the purposes of mastication and articulation. I could desire nothing more beautiful, more natural, more useful.
I am Sir, with respect yours,
WM. S. SANDERS, M. D.
Sturbridge, April 10, 1846.

The reader will notice that the above extract refers to a whole set of artificial teeth. Persons from the country are invited to visit my office.
DR. KIMBALL, Dentist,
Corner of Court and Stoddard streets, Boston.
1y. May 1.

The Boston Recorder.
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.
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☞ Advertisements inserted conspicuously, and a liberal discount made to those who advertise by the year.

The Boston Recorder.

MARTIN MOORE, PROPRIETOR. BOSTON, THURSDAY, MARCH 18, 1847. VOLUME XXXII. NUMBER 11.

Boston Recorder.

Colleges and College Funds.

The Rev. Thomas Spencer of England, who, though a churchman, is a noble defender of free principles, in his admirable tract, entitled, "The "People's Rights and how to get them," writes as follows:

"The rights of property are invaded by ecclesiastical, educational and charitable endowments, which not only become prolific sources of corruption, but actually derive their value from the industry of a future day, and are therefore a tax upon all other property. An estate, for instance, which has been left to a Grammar School; and which, when the testator made his will, was worth £10 a year, but which is now worth £5000 a year, derives its chief value from those who have built upon and improved it, who are thus made to give the produce of their labor to an endowment over which they have no control. It is high time for the world to throw off the dominion of the dead; and to place the land under the entire management of the living. The rights of property will allow a man to sell, give, or bequeath his property to another, but not to tie it up throughout perpetual generations. By endowment and by the law of primogeniture, the living are not only governed by the acts of the dead, but by such acts as those dead, if now alive, would be the last to sanction. They whose only object was to push forward their fellow creatures are now the means of keeping them back; and the most enlightened men of former days are now, in this age of science and discoveries, made the dispensers of heathen mythology and a useless smattering of Latin and Greek. These endowments ought to be taken by the State, and, with the least possible injury to the present possessors, appropriated to the payment of the National Debt. A public school, with an endowment of £20,000 a year, originally intended for the education of the poor in the most useful learning that could be got, but now appropriated to the giving of a most imperfect education to the sons of the rich, is a disgrace to our land."

These are thoughts worthy of the most serious consideration. There are great truths in them. This we may say without stopping to endorse everything precisely as it stands. Men, and good men, have almost with one consent rejected the simple plan of Jesus Christ. They fear liberty and the control of the people, and go about to establish knowledge and religion by ecclesiastical enclosures and pecuniary emoluments. But in these plans they have always been disappointed, and always will be. The hierarchy of the dark ages had its foundations laid in this way, and now, in our young country, where pure religion and learning might be handed down to the latest posterity, even good men seem deaf to all lessons of experience, and are exposing our own institutions to the same ruin. The two great sources of the overthrow of pure christianity and sound learning in past times were ecclesiastical organizations and pecuniary endowments. We intend now to speak chiefly of the latter, and as connected with literature. Religion has been severed from the State in this country, but learning is bound to it still. We are not ready to say that this is wrong, yet it would be a revolution no more strange than the other, if the help of the State in learning should one day be deemed as great a hindrance, as in matters of religion. The world has hardly had an exhibition of what liberty without the State will do for learning. In the British colony of South Australia there is a specimen worthy of much contemplation. That colony was commenced some ten years ago, upon a plan of very unusual liberty. The government of Great Britain merely guarantied to the emigrants that they should govern themselves, and that no convicts should be sent there. Freedom of trade, education and religion, prevails there. Neither the home government nor that established by the colonists, has done anything for the patronage of religion and learning. Yet the population, the commerce and the wealth of the colony, have rapidly increased, and although such colonists must have been comparatively poor, they have everywhere provided themselves with schools and churches, with remarkable promptness; so that in these respects they are probably as well off as the mother country. A paragraph in the letter of our London correspondent of Oct. 30th, contains some statistics, showing the wonderfully rapid growth of this free people. The bishop sent to superintend the Episcopal church in New Holland, was struck with the religious energy of the colonists of South Australia, but complained that they wasted their strength in building many small churches of various denominations, instead of uniting in one or two large enterprises. These colonists are in a fair way to rank high in their religious and literary character, and this without governmental interference with either. We will add, that the Sabbath schools, wherever they exist, are the best schools which exist, and drop this point of inquiry.

If it is necessary that colleges should be charity institutions, it does not follow that they should be sustained by funds drawing six per cent interest, rather than by yearly contributions, nor that they should be so multiplied as to destroy each other. We have arrived at a position in both these respects, which calls us to stop and inquire whether we are going right. Every generation owes important obligations to the next, and one of these obligations is, to see that the next generation is free. We are not at liberty to embarrass their struggle for the maintenance of sound learning and sound religion. If we make rich colleges or churches which will be independent of the next generation, we run the hazard of greatly increasing their burthens. We do not mean to say whether Orthodoxy or Unitarianism be the truth, but taking the opinions of Harvard and the other founders of that college as the opinions which they deemed of the utmost importance, had they a right to distrust their posterity, and by their donations of large funds, place that college beyond the control of future generations, and so render the labor of maintaining the opinions of the founders of that college by those who should believe them afterwards, so much more difficult? Had Harvard and his pious associates and successors a right to throw so vast a burthen as this upon their posterity who should believe with themselves? Certainly they had no such right. With their views of truth, they were bound to leave posterity free to act, without such an incumbrance. Again, and without saying who is right, but only that every man is bound to support what he holds to be important truth, we may ask whether Queen Anne, who gave a great farm to Trinity Church in olden times, worth millions now, treated this generation fairly when she gave that property to control the Episcopal church, as it does in these days, and blight our city of living men with its interminable leases. We could name other examples where the goodness and pious liberality of the generations gone by, have entailed insuperable burthens upon the men who hold the same opinions in this generation. Every body can see, that however charitable and worthy the individuals were who made these donations, and though their good intentions may have their reward, it is not the less true that their charity was great unfairness towards the present generation. If *this* generation endow Yale or Amherst, or the Methodist college at Middletown, or the Episcopal college at Hartford, to such an extent that they can go on and prosper though they become thoroughly revolutionized in their opinions, and though future generations withdraw from them, it will be doubly guilty, because acting under the light of an experience which Harvard and his cotemporaries did not enjoy. The earth belongs to the living, unembarrassed by the entailments of the dead; and truth will always be best promoted by leaving its care for the future to "God, and the people" whom he shall have on the earth. The founders of our institutions believed this, and secured inestimable benefits by prohibiting primogenitures or entailments of estates in any form. But their prohibitions do not reach corporations, who, as they never die, hold their estates in perpetual entailment.

Although colleges are important, their undue multiplication is a great misfortune. If there are too many, the cost is too great, both of men and treasure, and yet all are feeble. Colleges claim the best talents for their instruction. Each one must withdraw some half dozen or whole dozen of the best ministers or other men of learning and usefulness, and shut them up to teaching. If half a dozen men of first rate powers of usefulness are shut up to the education of fifty or a hundred boys, when those boys might just about as well be added to the classes of another college, it is a most improvident and culpable waste of good things. If good men contribute their funds to build useless colleges, and support their professors, they do mischief thereby, and had better throw their money into the sea. There is no danger of too much religion or knowledge, nor of too much instruction in either. But there is great danger from institutions, whether literary or religious, if placed above the control of the living age. Such institutions have ever been the bane of society. Europe is covered with institutions founded and enriched by the good intentions of past ages, to be putrified sores in this. Our own country is young, and should render her youth perpetual. But the policy which we reprobate, is already enfeebling us, and inflicting at least some small taint upon us of European decrepitude. The covering was a little raised from Harvard, and we saw the corruption of sinecure professors, paid a hundred dollars an hour for their services. It was only with the help of peculiar circumstances, that Mr. Bancroft, standing high as he did among the literary men of the East, was able, with his compatriots, to lift the covering so much; and how very few, if any, of the corruptions of that institution, have been or can be remedied! Avowed opponents can do nothing in such a case, for they cannot obtain the necessary information; and if they could, are easily discredited. Friends only can do the faithful work, and how scarce are friends who will immolate themselves on such an altar!—*Journal of Commerce.*

Self-Denial.

The religion of Christ is a self-denying, cross-bearing religion. This is evident from the words of Christ: "Then said Jesus to his disciples, If any man will come after me, let him deny himself and take up his cross and follow me." This was regarded then and is regarded now, as a hard saying. And although in every successive age there has been an effort made to explain away the terms of discipleship, by referring to the peculiar circumstances under which they were originally given, or at least to effect a compromise, yet they stand unrepealed, unchanged. The progress of civilization, improvement in the forms of society, cannot alter the nature and laws of Christ's kingdom; nor do these adventitious circumstances indicate a change in the radical elements of human nature. It is distinctly stated in the gospel, and is true to this day, that no man can be admitted into heaven who is not willing to renounce the world, and even his own life, for the sake of Christ.

It is important to understand the nature of the great christian duty of self-denial. While some regard it as unreasonable, imposing an unnecessary restraint upon our nature, others have gone to the contrary extreme, and have carried it to self-mortification, abstaining from everything like indulgence. Self-denial may be defined, a subjecting our will to the will of God. It does not consist in refusing favors conferred on us in the course of providence, or in refusing the use of God's creatures, or in being careless of life, health and family, or in macerating the body, but in renouncing all those pleasures, profits, connections or practices that are prejudicial to the true interests of the soul.

"There are two sets of tastes or feelings," says a late acute writer, "belonging to human nature in its present state. One consists of those which existed before the fall, and which still remain perfectly innocent, unless indulged unreasonably or to excess. The other consists of those which were introduced by the fall, and which, in every degree and modification of them, are sinful. Such are pride, malice, envy, hatred and the like. These must at all times and under all circumstances be crossed. There can be no religion any further than it is a self-denial in regard to these. The other set of tastes and affections which belongs to human nature, comprises those which, not being introduced by the fall, are sinful only in excess, or when, by existing circumstances, we are called to deny them and do not. Such is the love of happiness. Such are all the animal appetites and the domestic affections. Such is the taste for the beauties of nature, for music, and for all those objects which would have gratified Adam in innocency. These tastes and feelings may be lawfully gratified under such restriction as these. When God has made express rules to regulate them, as in the case of the animal appetites, they are to be restricted by these rules.

Self-denial is the first lesson to be learned in the school of Christ. "Take my yoke," says Christ, and learn of me. We must deny every solicitation of pride. "Every one that is proud in heart is an abomination to the Lord." God resisteth the proud. If pride be so offensive to infinite purity, we cannot please God if we do not resist it in every form. We are required to be clothed with humility. The scriptures know nothing of what is improperly termed "a laudable pride." The design of the gospel is to exalt God, that no flesh should glory in his sight.

Every feeling of ambition must be repressed. Pride of heart and love of power are connected; both must be mortified together. When an ambitious spirit appeared among the disciples and the sons of Zebedee desired the pre-eminence, it caused a strife among the brethren. Jesus immediately exposed the sin of it. "He said unto them, the kings of the Gentiles exercise lordships over them, and they that exercise authority upon them are called benefactors, but ye shall not be so; but he that is greatest among you let him be as the younger; and he that is chief as he that doth serve."

The gospel is equally explicit in requiring of every christian the mortification of every avaricious feeling. The love of money it is affirmed is the root of all evil. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith." "Having food and raiment, let us be therewith content." The love of this world is directly opposed to the love of Christ; the contrariety is so great that is said, "If any man will be the friend of the world he is the enemy of God." As there can be no compromise, as lovers of pleasure cannot be lovers of God, all who will be followers of Christ must deny themselves all ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil world. This self-renunciation is a pearl of great price. We are nothing without it. Though we had the splendor of genius, the ardor of devotion, yet if this be wanting—this one thing needful—much will be wanting. This poverty of spirit, which, after abandoning the creatures about us, leads to the abandonment of ourselves, this humility, which retains no leaven of self-esteem, this is what we must possess. "We ought not to please ourselves, for even Christ pleased not himself."—*Christian Sentinel.*

For the Boston Recorder.

The Stayed Mind.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—ISAIAH.

Peace of mind is a pearl of great price. What are all outward things, if a worm be gnawing at the heart? The world is nothing and less than nothing, if there be no sunshine in the soul. Other possessions cannot give peace, where it is not; and where it is, the want of them cannot take it away.

The secret of true peace, is a mind stayed on God. It is that sweet and settled repose of the soul in him, which nothing "offends," nothing disturbs; and which, yet, disposes it to intense spiritual activity. It is rest in *God*, the true God. He is seen and trusted as he is, and not as he is not. False views of God, ever so confidently entertained, cannot give true peace, not even for a moment. Staying the mind on an imaginary idea, cannot tranquilize and bless, like staying it on the true and perfect Jehovah. We must see him as he is, and seeing, we must love and rest in him, in order to be happy. Believing God to be other than he is, and expecting from him ever so confidently, what he cannot and will not do, can only lead to disappointment, and so to unhappiness.

It must be a *particular*, and not merely a *general*, confidence in God. Cowper believed, generally, in the mercy of God to sinners; but, making an exception against himself, was a prey to real unbelief and despondency. In fact, a real, confiding trust in the attributes of God, *must* be particular and personal. We do not really believe in God's mercy as it is, unless we believe that it reaches to us, and rest in it as so reaching. To say, that his mercy can reach every other guilty sinner but *me*, is to doubt the fact about his mercy against one's self, while it seems, *with that exception*, to be real faith in the divine mercy.

The *sine qua non*, the condition of this blessed peace, is only *trust*. "*Because he trusteth in thee.*" In a dependent being, trust is naturally a happy state of mind. Power and goodness infinite, invite the confidence of the helpless and the faint; and who, for might and mercy, is to be compared to God? Sweet is the peace of an affectionate child, resting on the bosom and tried and enduring parental love; but what love of earthly parents is there which is any more than a spark to the clear blaze of the noonday sun, when compared to the full-orbed effulgence of the goodness divine? If, then, trust in a good and kind father gives peace and joy, what a far more exceeding weight of overpowering bliss must be his, who knows to whom he has committed his immortal, though guilty soul, and that he is able to keep that which has been committed to him till the great day! God, seen, loved and trusted, is the true and perennial spring of happiness to the soul. Happiness, in any other way, is naturally as impossible, as is *un*happiness in this. God will fill us with himself and with peace in him *then*, and only *then*, when our refuges of lies are renounced, and we flee to him as our all-sufficient good, our portion and our choice.

The Church: Dogmatic Theology and Philosophy.

The manner in which Romanism throws itself in the way of Philosophy, and quenches a spirit of true investigation, is elaborately, but truly set forth by Prof. Tappan, in the extract that follows, from an article entitled, 'The Bible, its own Interpreter,' appearing in the last number of the Biblical Repository.

The human reason has ever been struggling to do its work—it has sought to solve the great philosophical problems springing up in the path of Christianity. But here began a great and portentous error. Philosophy is progressive; but Christianity, in its true sphere, and, as to its true aims, is complete. Dogmatic Theology is constituted by philosophical speculation upon revealed truths. Had philosophy first been perfected, and then legitimately applied, Dogmatic Theology would have been a determinate and indisputable science. But as philosophy has ever been assuming new phases, and branching out itself into a variety of schools, often fiercely opposed to each other, Dogmatic Theology has correspondingly appeared under various systems, some of which have possessed points of agreement, while others have diverged into open hostility. It was unavoidable that philosophy, in its progress towards a complete development, should assume various and conflicting forms. It was unavoidable that Theology, as a science, should go along a similar track in its progress to a clear noontide. And what was here demanded, was unlimited freedom of thought and investigation. It is only in this way that the speculative reason can legitimately and adequately do its work. The portentous error was the ever renewed attempt to identify a particular dogmatic science with Christianity. Some crude and unripened philosophy gave birth to a crude, unripened science. The particular science was adopted by the church; the church lay embosomed in worldly power, wealth, and dignities; the schools which gave birth to the science, lay embosomed in the church. Thus the particular science became ascendant; and the hope both of the scholar and the ecclesiastic—the hope of all fame, of all preferment, hung upon it. The philosophy triumphs through the dread authority of the church—authority which she professes to have derived from the holy apostles—from the great author of Christianity himself; to the keys of the kingdom of heaven, she adds the sword of State, and thus it triumphs through the State likewise, as the adjunct of the church. The creed embodying the dogmatical science is formed—the very language is stereotyped, and made sacred and authoritative. Heaven and earth defend the creed. Wo be to him who opposes the creed! He is a heretic, a traitor—let his body be burned—let his soul take its place among the damned! The evil is manifest. Philosophical investigation is impeded or even brought to a pause. Free thought may give birth to new conclusions; and new conclusions may attack the dogmatical science of the creed. There must be no thought, therefore, beyond the established forms and dogmas. Thus the natural rational criteria of truth are exchanged for the voice of the church and the State; and no hope remains for the progress of philosophy, unless through the violence and crimes of a revolution, the only effect of which may be to transfer the sceptre of this tyranny over mind from one school to another. On the other hand, instead of the simple majesty of gospel truth speaking in the language which she brought from her native heaven, we are imposed upon by the stately antics of ambitious men, and our ears stunned with the barbarous jargon of scholastic ignorance: we have lost the teaching of the prophets, of Christ and his apostles, and we have instead thereof, the teaching of doctors and fathers; the blessed gospel which every man might carry about him in his bosom, is sealed up and laid away, and spacious libraries are opened where huge tomes in triple rows stand frowningly to teach us what to believe, and how through the church to enter the kingdom of heaven. The discourses of Christ, as if too miscellaneous, and disjointed, and unscientific, are supplanted by elaborated creeds, confessions, and didactic systems! We have thus developed a Christianity of the church and State, and of the schools. These are leagued together, and yet possess distinct elements, and, therefore, require to be analyzed apart, in order to be comprehended in their union. The Christianity of the church represents the church as endowed with divine gifts, clothed with divine authority, as containing within herself, a vicegerency from the King of kings, the Lord of Lords, by virtue of which, she interprets the word, enacts ecclesiastical laws, prescribes rituals, decides controversies, bestows privileges, enjoins penances, works miracles, regulates kingdoms, anathematizes heretics and infidels, forgives penitents—in fine, holds the keys of the kingdom of heaven, opening and shutting the gates with a plenary wisdom and power.

For the Boston Recorder.

To the Young.

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word."
PSALMIST.

It is about the *young*, that this question is asked. It is to small purpose that we try to change the ways of the old. Time soon works out a character, and character, wrought out, remains, for the most part, unchanged. But the young, yet on life's threshhold, new to themselves and to the world's ways; for *them* there is hope, and it is highly worth while to ask, how they shall find and pursue the straight and clean path which leads to heaven.

They must "*take heed* to their ways." They must not think it is no matter how they act. A traveller, dashing along with eyes shut, and ears closed, will hardly escape many a fall and bruise, and likely will soil his best garments in the mire, ere he has gone far. The ways of life are not such as can be well walked blind. It were strange if God, who has given us bodily eyes, and much use for them is our walking on plain earth, should have left matters in such a chance sort of way, that any moral conduct which a man might happen to hit upon, would answer his purpose, and bring him out right at last. There is such a thing as missing one's way in all proper travelling; and, with all possible heed, many do miss it. How then can men be so very sure, that *without* heed, without question to any guide, they shall not miss the goal of all human journeyings? It is because men can be sure without proof, and against proof, if the spring-tide of inclination only presses them on.

But the *standard* is given us. It is God's word. He whose years are everlasting, and who sees the end from the beginning, knows how every course will terminate, and has kindly given us a complete guide-book for this our earthly journey; and none who honestly consult it, can fail to see the true path. There is not a single by-path which is not laid down in this guide not one of all the ways with which the great foe of man has tapped the straight and narrow way, in order to draw off its travellers from their proper course, but is so clearly pointed out in this book, that he who runs may read. "We have a sure word of testimony." Attention to it is all that is wanted. A guide-book safely kept at the bottom of the traveller's trunk cannot help him a whit. Nor, if consulted, can it help him, if it be full of mistakes. God's word is an unfailing directory to the young—to all. It is his counsel and will, who knows and controls all things, and allots all destinies. It is from the oldest, the mightiest, the wisest and the best being in the universe. It is the book of the great empire, the book of eternity.

"How shall the young secure their hearts,
And guard their lives from sin,
Thy word the choicest rules imparts,
To keep the conscience clean."

Primitive Church and Slavery.

From the German of Neander, by Rev. Lyman Coleman.

Those early saints, silent and unostentatious, timid and trembling, and yet conscious of a dignity as the children of God, superior even in slaves to all human greatness, exhibited their piety in the poorest cabin no less than in the proudest palace. Nay, it was even more conspicuous in the former than in the latter, because less obscured by the glare of worldly greatness; so that their humble condition only presented in brighter contrast their exalted virtues.

Even the slaves, from whom christianity in the earliest ages of the church gained many converts, esteemed themselves honored above all men in being called "the sons of God," and were in turn treated as brethren by other christians. They came before the Lord in public assembly with others, and took part with them in communion at the Lord's table as members of the same body, in which there is neither bond nor free, but all are one in Christ Jesus. The slave, no less than others, received at their love-feasts the kiss of charity, and occupied the same seats as other believers. At the same time christianity taught both master and slave the distinction between spiritual freedom and bodily servitude. It taught the slave, envious of his blessed communion with Christ, to be content with his condition, and in the exercise of christian love to fulfil his duty, in obedience not to man, but to God. With christian submission he patiently waited for the manifestations of the sons of God, instead of attempting with an arm of flesh to war against the allotment of heaven. But the natural tendency of the christian religion, on the other hand, was to ameliorate greatly the condition of the slave, by the prevalence of the sentiment that all who have been converted anew in the image of God, are in a peculiar sense free, and entitled to receive offices of christian kindness from their masters. "Despise not the man servants and maid servants," says Ignatius to the martyr Polycarp. "Neither let them be high minded; but fulfil their service to the glory of God, that they may obtain from him a more glorious freedom." And the apostolical father Barnabas, also instructs servants to "obey their masters in the fear of God," and enjoin masters "not to exercise authority in bitterness over their servants who have obtained like precious faith with them."

Want of Communion and a Tender Walk with God,

A SIGN OF DECLENSION.

Rev. Octavius Winslow, in his work on Declension and Revival, thus remarks:—

When there is but little inclination for communion with God, and the throne of grace is sought as a duty rather than a privilege, and consequently, but little fellowship is experienced, a stronger evidence we need not of a declension of love in the soul. The more any object is to us a source of sweet delight and contemplation, the more strongly do we desire its presence, and the more restless are we in its absence. The friend we love, we want constantly at our side; the spirit goes out in longings for communion with him,—his presence sweetens, his absence embitters, every other joy. Precisely true is this of God. He who knows God, who, with faith's eye, has discovered some of his glory, and by the power of the Spirit, has felt something of his love, will not be at a loss to distinguish between God's sensible presence, and absence in the soul. Some professing people walk so much without communion, without fellowship, without daily filial and close intercourse with God; they are so immersed in the cares, and so lost in the fogs and mists of the world; the fine edge of their spiritual affection is so blunted, and their love so frozen by contact with worldly influences and occupations,—and no less so, with cold, formal professors,—that the Sun of righteousness may cease to shine upon their soul, and they not know it! God may cease to visit them, and his absence not be felt! He may cease to speak, and the stillness of his voice not awaken an emotion of alarm! Yea, a more strange thing would happen to them, if the Lord were suddenly to break in upon their soul, with a visit of love, than were he to leave them for weeks and months without any token of his presence. Reader, art thou a professing child of God? Content not thyself to live thus; it is a poor, lifeless existence, unworthy of thy profession, unworthy of Him, whose name thou dost bear, and unworthy of the glorious destiny toward which thou art looking. Thus may a believer test the character of his love; he, in whose heart divine affection deepens, increases, and expands, finds God an object of increasing delight and desire, and communion with him, the most costly privilege on earth: he cannot live in the neglect of constant, secret, and close fellowship with his God, his best and most faithful friend.

When there is a less tender walk with God, we may be at no loss to ascertain the state of our love. What do we mean by a tender walk? When a believer walks in holy circumspection, in uprightness, integrity, close vigilance, and prayerfulness, before God, he then walks softly: 'I shall go softly all my years.' Isa. 38:15. When with filial tenderness, he trembles to offend his Father, his God, his best Friend,—when he increasingly delights himself in the precepts and commandments of the Lord,—when he would rather pluck from himself the right eye, and sever the right hand, than wilfully and knowingly offend God, and grieve the Spirit; *then* his walk is tender, and soft, and close with God. And what constrains a believer to this glorious life, this holy, hidden walk, but the love of God shed abroad in his heart? Imagine, then, what dangers must throng the path, what temptations must beset the soul, in whom the precious and influential grace of love is in a state of declension and decay!

The Gulf of Eternity.

We see that our youthful joys were but this morning; we see them withered ere 'tis night—withered to be green no more. The grass can be turned in one hour to withered hay, but the hay can never return to its former freshness. We look back on our early joys and say, They are "as a dream when one awaketh." How short was the vision, and whither has it fled? We were just preparing to live, but now we have awoke and found that we have nothing to do but to prepare to die. For what has happened to the joys of life, will shortly happen to life itself. "In the morning it flourisheth and groweth up, in the evening it is cut down and withereth" in the grave. We have already passed the greater part of life's comforts; every hour is carrying us still further from them; we cannot return, but an irresistible current is bearing us down into the gulf of eternity. There is no return; there is no stop. It will be but a moment, and we must go to our long home and leave the mourners to go about the streets. We cannot be younger, but shall soon be dead: and on a dying bed we shall feel the truth of our text and the propriety of its figure more than ever. All our life will seem but a day. And having passed the short day of dreams and shadows, we shall disappear. We shall take an eternal leave of earth, and wing our way to the bar of God. The places which now know us will know us no more. Our lands and houses will go into other hands. Strangers will occupy our substance, and walk over our graves without knowing that we were buried there. Our names will be forgotten on earth. The world will go on as before. The sun will rise and set us usual. Mirth and diversion will be as bright as ever. None will take thought of our pleasures or pains, while we shall be either mounting the regions of life and soaring high in salvation, or shrieking to the ear of hell and sinking in the pit that has no bottom.—*Dr. Griffin.*

Christ's Promise to Come Again.

'But I will see you again; and your heart shall rejoice.' O, ye disquieted ones, hear what your Lord promiseth:—'I will see you again.' And this is an assurance, my beloved, which we know of a certainty will be fulfilled; nay, it has been fulfilled ever since the establishment of the first Christian congregation in Jerusalem; and its fulfilment has been accomplishing to this very hour. In truth, our Lord and Saviour came and dwelt with every disciple whom he sent forth as messengers and preachers of his gospel to all nations, from Peter to Paul himself; he came and filled them with the fulness of his grace, with boldness which could not be daunted, and the fiery baptism of his good Spirit; he beheld them laboring, and wrestling, and dying the death of martyrs joyfully, for his doctrines and his church. Jesus Christ has come in to all who have confessed and fought his good fight—to all who have refreshed the millions of souls and myriads of flocks, throughout the world, of every tongue and people, from the first preaching of Peter on the day of Pentecost down to the present hour. He came; and behold the still and inward workings of his life-giving grace, which converted sinners into saints, merciless tyrants into gentle benefactors, benighted heathens into worshippers of the Lord Jehovah. He came, and filled all hearts with a joy which the world had not before known.

The piety of old age, and the inspiration of youth, filled with his joy, mounted the scaffold with a resolute mind, that they might bear witness with their lives to his truth, and the faith which was of him. Rejoicing in this joy, the weakness of the woman, and the gentleness of the maiden, took ready courage, and shrunk not back from pouring out their blood, amidst nameless tortures, for their Redeemer and his great salvation. And was not Jesus present with his own, and looking on, when dark paganism, with its idols and its cruel sacrifices of human beings, was overthrown, and the cross, like a trophy of victory, was uplifted in glory over its ruins? Yes, he came, my beloved, and overruled the destiny of empires; and so will he come, and gather them all under his easy yoke and gentle crook. In that day no tear shall trickle down the cheek of the poor or oppressed; no tear shall fall, but the tear of thankfulness and triumphant love; and every heart shall be filled with rejoicing. And he, the Saviour of the world, will not only be the happiness of whole worlds and nations, in that he will draw nigh unto them and commune with them; verily, he will visit and pour down the riches of his mercy upon every flock, howsoever small in numbers, who gather round him as their Redeemer, their Saviour, and their Shepherd, and earnestly seek to worship him 'in spirit and in truth.'

Lo, beloved brethren, not only to them, but to you, he gives the comforting assurance—'I will see you again; and your heart shall rejoice; for in this 'company of believers' you seek him, and him only. If your souls thirst after that 'grace and truth,' which our Father which is in heaven has made known to man by his only begotten Son, Jesus Christ, O draw nigh and hear. The riches of his gospel are opened out to you, and ye shall not 'go empty away.'—The gentle hand of your Saviour, Jesus, shall sow each word of his as seed-corn from on high in your hearts; and his grace shall give it the increase. Are ye weary and heavy-laden? Does your heart groan under the intolerable burden of a conscience that upbraids you day and night? Draw nigh, make unfeigned confession of your sins, and be reconciled to your heavenly Father, through the redemption of his Son, Jesus Christ, and by the faith of him, the Lamb, who can cleanse you from all sin.—*Ch. of Eng. Mag.*

For the Boston Recorder.

Another Class of Laborers.

Much is said and written at the present day about the usefulness of Colporteurs. These reports of the success of their labors in gathering in the eternal harvest, has led me seriously and prayerfully to inquire whether a different class of laborers would not be equally, if not more successful. The word of God certainly represents some, as going into the missionary field, differing from those usually sent there now. Aquila and Priscilla are described as being self-supporting missionaries, as teachers to teach "the way of God more perfectly," as helpers in Christ Jesus, and as successful laborers, inasmuch as a church was gathered in their house. Aquila is nowhere presented to us as a preacher, or as sent to do the work of an evangelist or a pastor. He is rather held up to us as being a well educated and pious layman, going forth to the great work of diffusing a knowledge of salvation.

This representation of the word of God, makes our inquiry still more interesting to us, and moves us to call the attention of our fathers and brethren in the church to it. Will not some of them be kind enough to express their views upon the subject through the columns of the Recorder?

One willing to go to the work.

A Statesman's Tribute to the Baptist Tinker.

It is related of the celebrated Pinckney, of South Carolina, that he was present at a meeting in Charleston about fifty years ago, at which each member was allowed to propose a a book to be purchased for a public library. When called upon, in his turn, he named BUNYAN'S PILGRIM'S PROGRESS. His proposal was received with shouts of laughter. 'Laugh as you may,' said the statesman and orator, 'that is one of the most remarkable works the world ever possessed!'

Such a proposal would not excite laughter anywhere in the United States at the present day. A few years ago a bill was proposed in the Georgia Legislature to prohibit the peddling of books, &c., when a member from Upper Georgia arose and said, 'There would be rebellion in Georgia if the people could not get Bateman's Drops and *Pilgrim's Progress!*'

The American Tract Society has contributed not a little to make Bunyan a common and a cheap book. It has circulated more than 100,000 copies; and having nearly worn out a set of stereotype plates, has recast it in large and beautiful type, with elegant engravings, still keeping the price within the means of all.—*Am. Messenger.*

Reading the Scriptures.

The venerable Dr. Woods, in addressing the students of Andover, stated that when he first commenced his duties as professor of theology, he feared that the frequency with which he would have to pass over the same portions of scripture would abate the interest in his own mind in reading them, but after years of study, he stated it as his experience that with every class his interest increased. This we believe is the experience of every true christian. Why is it so? There is no other volume in the world which grows in interest by repeated reading. We may study Bacon, Butler or Boyle, but so soon as the argument is appreciated, and the truth appropriated, the mind labors through another reading. But every passage in the New Testament is fruitful of varied suggestions, and the more spiritual the mind of the reader the more fruitful of good is the passage read. This is not because the New Testament is an ancient book; the morals of Seneca, written in the same age, produces no such effect. It is not because of its sublime or beautiful diction; Ossian wearies the mind, and the sentences of Dr. Johnson and Washington Irving, do not invite to repeated reading. *It is because* there is spiritual interest and spiritual aliment in the words of inspiration for the pious mind. Because one passage suggests others, and thus like links of a chain, the mind is led onward and upward, until it attains some new or some impressive views of God's character and of human duty. *It is because it is the word of God.*

Western Herald.

Eternity.

O Eternity, Eternity! How utterly vain are all attempts to number the days of the years of Eternity. "For when millions of centuries are past, it is just commencing; and when millions have run their ample round, it will be no nearer ended. Yea, when ages numerous as the bloom of spring, increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter; when these, and ten thousand times ten thousand more; more than can be represented by any similitude, or imagined by any conception; when all these are revolved and finished, eternity, vast, boundless, amazing eternity will only be beginning! And ought I not to try the sincerity of my faith, and take heed to my ways? Is there an inquiry—is there a care of greater, of equal, of comparable importance?'

"Be this my one great business here,"
With holy trembling, holy fear,
To make my calling sure;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure."

The Sufferings of Christ.

Go, sinner, to Mount Olivet; behold Christ prostrate in the dust! See that magnanimous Prince stretched upon the ground—that generous Lion of the tribe of Judah bowed down to the earth. Hear him, the only consolation for wounded spirits, complaining bitterly of sorrow surrounding him on every side; see the drops of blood with which, owing to the incredible anguish of his soul, his sacred body is stained; hear the supplications offered up with strong crying and tears. What was the real cause of anguish so immense, when hither no hostile bands, no chains, no scourge, no accusers, no judge, no cross, were present—when, on the contrary, he was in a pleasant garden, at no great distance from his faithful disciples? and you will learn that those very sins which you have hitherto regarded so lightly, were the cause of his unparalleled sorrows. Those very sins, now laid on Christ (by imputation) afflicted and weighed him down, and failed only to overwhelm him utterly.

And can any one presume that either no atonement is necessary, or that a very slight atonement or satisfaction is sufficient? Behold, I beseech you, behold, again and again the inconceivable bitterness of those sufferings which Christ endured, when he bore the transgressions of his people, in order to expiate their guilt.—*Witsius.*

SOLEMN THOUGHT.—We see not, in this life, the end of human actions. Their influence never dies. In ever widening circles it reaches beyond the grave. Death removes us from this to an eternal world. Time determines what shall be our condition in that world. Every morning when we go forth, we lay the moulding hand on our destiny, and every evening when we have done, we have left a deathless impress upon our character. We touch not a wire but vibrates in eternity. Not a voice but reports at the throne of God. Let youth, especially think of these things, and let every one remember, that in this world where character is in its formation state, it is a serious thing to think, to speak, to act.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in scripture, in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.
2. The way to increase is to distribute. *Some are rich because they are liberal.*
3. That which is given to the poor is loaned to the Lord.
4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10:29.

Dr. Nevins.

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he arose to depart, exclaimed, "Well, madam, if you, *a mother*, be indifferent to the welfare of your children and do not pray for them, *who will?*" The right key was touched. "Very true," said she, her eyes filled with tears, "if mothers monsters prove, what can be expected from others!" By her request he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she, "and, oh! remember their unfaithful mother!"

A RIGHT temper of mind involves blessedness in itself; it is this only change we need to endeavor after. We wear out our days in vanity and misery, while we neglect this work, and busy ourselves to catch a fugitive shadow that hovers about us.—*Howe.*

THE RECORDER.

BOSTON: THURSDAY, MARCH 18, 1847.

The Periodical Christian.

In almost every church, there are members whose religion is of a very agueish cast, having its cold fits and hot fits by turns, and having no health or soundness in either case. Nay; there are many whole churches laboring under this disease,—hospitals, filled with these patients, affected all at the same time, either with fever or chills.

There is something strange in this sort of piety. It seems unnatural. It is capable of no good explanation. We see a thin smoke, slowly ascending and soon dispersed, followed after a long time by dense volumes of vapor, and these succeeded by fierce and flashing flames, roaring and bickering for a little while, and then changing back again to smoke and smouldering vapors. Whence comes this element? Can it be that this fire descended from above? Was it kindled by the breath of the Almighty? Did it begin with that divine spark of grace which death cannot quench, nor eternity waste away? Ah no; there is no good augury in that fitful blaze, with its long intervals of sullen smoke and noisome exhalation.

The periodical christian, even when the pious fit is on him, has an unwholesome hue and a deranged activity. His brief zeal is too hot to do any good, before it subsides into the more lasting plight of sluggish and unhallowed repose. His religion is like his Sunday's coat, which looks well in the street and in the pew; but which, when he gets home is carefully hung up out of sight till the Sabbath comes round again. It is not even skin deep. It is a mere artificial covering, an outside garment, which may be brushed up, patched, turned, or cast off, as inclination may prompt, or temptation suggest.

The injury done to religion by such professors is extreme. They bring it into discredit. They give it an air of insincerity. They deprive it of the most convincing mark of celestial origin. They subject it to the jeers of the godless and unbelieving. They exhibit it as a mere spasm of caprice, or an occasional outbreak of animal feeling and nervous sympathy.

Such irregular piety does great harm to the souls of men. It strengthens the cords of unbelief, hardens the heart against the power of penitence, and encourages each worldly passion to rush into the extremes of gratification. The periodical christian, by some miracle of mercy, may possibly work a transient benefit upon a fellow sinner; but his ordinary state of mind and course of life can only spread around him a lasting infection. He creates an atmosphere about him, which few can breathe without the sinking into a deathly torpor, with intermitting spells of mild and feverish excitement.

Can the reality of religion exist in such a man? What is there in the Bible, or in the nature of divine grace, to form such a being? The love of God is not periodical; from everlasting to everlasting, it changeth not. In the mercy of Christ there is no succession of times and seasons; it is the same yesterday, to-day and forever. In the promises of God there is every encouragement to a steadfast faith of uniform fruitfulness; but not a word to make us fancy that one may be a child of God to-day, and a child of hell to-morrow. The joys of salvation and the comforts of the Holy Ghost are ever what they are, without variableness or shadow of turning. The soul is not less precious at one time than at another; but calls for unfailing watchfulness and diligence to make its calling and election sure.

Whence, then, comes the fitful piety so deplorably common at this day? Certainly not from the Bible,—not from that blessed Spirit by whom the whole Bible was inspired in order to teach us to be enduring and consistent disciples of the Redeemer. Whence comes it with all its deleterious and disastrous influences? Let them who feel that their religion is of this unlovely and hurtful stamp, tremble as they ask for its probable origin. Let them dig down to their foundation, and look narrowly to see on what basis their hope is resting. How can they avoid the conviction, that, if they had "good hope through grace," it would not be so like the hard and senseless flint, which

"With much enforcing, yields a feeble spark,
And straight is cold again."

Its motion is not like that of the fire-fly, luminous and dark by turns. It moves in a path of increasing light, which shineth brighter and brighter to the perfect day.

For the Boston Recorder.

Forms of Worship.

That there should be set seasons of worship is admitted by all denominations of christians. Forms of worship seem absolutely necessary not only to cherish, sustain and increase the holy love peculiar to believers, but are essentially necessary also to the happy exercise of christian affections.

John Milton, the distinguished author of Paradise Lost, is admitted by all his biographers, to have been a good man and a christian. Dr. Johnson says "his studies and meditations were an habitual prayer." He attests that "this great man had a full conviction of the truth of christianity, regarded the holy scriptures with profound veneration, and lived in the confirmed belief of the immediate agency of Divine Providence, and yet it is certain that he did not attend to the visible forms of worship." But, questionless, he [illegible] great loss by this neglect. "To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide, by degrees, out of the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example."

It is the course of many great minds, and sometimes of others, strongly agitated on the subject of religion, to plunge into the *extremes* of faith and practice. One finds everything *fixed* and done up to his hand in the Catholic creed, ceremonies and observances, and gives himself no further thought but to repeat and practice the ritual, submit to the priesthood, and by them to receive absolution. Another, perceiving the emptiness, vanity and even idolatry of all this, abandons the forms of worship altogether, gives himself to meditation and secret prayer, and believes all besides to be heartless and merely formal.

It is not, I think, wise to use indiscriminate denunciation on these occasions, but the rather to say, "come now and let us reason together." Allowances are to be made not only for education, habit and human frailty, but for the strong action of *great minds* which perceive faults and condemn them, and which draw or drive their hearts to abandon all forms as liable to abuse and to be adopted and practised, as substitutes for a purely spiritual religion.

We think Congregationalism has wisely received and practised "the golden mean." Our forms are as few and simple as seems to us possible for a church to observe, and yet be a church of Christ; we engage in them as means of religious comfort and edification to believers, and think them well fitted to give force to truth and to bring sinners to repentance. We think we see them in the precepts and example of our Lord, and in the precepts and practice of the apostles. We think we do not see the discipline and worship of the New Testament in some other churches; and we have, therefore, more hope of good from our own forms of worship than from them. Some are more formal than ours; yet even in *our churches*, we greatly fear that many are content with the *form* without having the *power* of godliness. "This is a lamentation and shall be for a lamentation." Yet we dare not abandon the worship which the New Testament sanctions. We judge not others. But we also fear that those churches whose forms are multiplied, do also the more increase the number of professors merely formal. They "stand or fall to their own master." The Congregationalists will sustain one trait of character which they always *have* sustained—*they are not a proselyting sect*. They rely upon the force and the progress of divine truth, and are not pertinacious for mere forms. In this connection it may be useful to transcribe the views of a very excellent man. Professor Greenleaf, an Episcopalian, communicated to the Visitor:

"I have long been convinced that *Puseyism* was the legitimate fruit of the *unreformed* portion of our liturgy offices and ceremonies, and that we should never be clear of this error until we completed the reformation begun by Edward VI. A vigorous protestant scion was grafted on a Romish stock, with an intention of cutting away *every* Roman branch as soon as the protestant graft was well in bearing. But Elizabeth prevented this, and hence the church has continued to produce two sorts of fruit; and the cultivation more recently bestowed on the Romish branch has caused it nearly to outgrow and choke the other. The only remedy is in a revisal of our liturgy and symbols, to clear them of all those parts on which these popish errors are hung. They should not be suffered any longer, like the children of the captive Jews of old, to speak 'half in the speech of Ashdod.'"

We also have our errors. There are those among us who magnify the power of the eldership on the one hand, and those who regard not our forms on the other. Instead of observing our regular forms of worship in the sanctuary, enthusiasts will *absorb the whole day* in sermons, prayers and singing, going far into the night; thus breaking down both the body and the mind, and entirely unfitting us for any heart religion. Let us abide *firmly* in the order of service which, on the revival of Congregationalism three hundred years ago, was deliberately adopted as that which our Bible teaches, and which the primitive christians received and practised, till popery and mohammedanism crushed the churches and "took away the daily sacrifice."

ROBINSON.

Maine Missionaries.

The State of Maine, large as all the rest of New England, and rapidly increasing in population, is one great home missionary field. It will be remembered by many of our readers, that the friends of the good work in that State, early in last summer, were encouraged to apply to old Massachusetts for pecuniary aid. They felt that $15,000 for the present year was the smallest sum that ought to be spent in sustaining their numerous feeble, but hopeful churches. This sum, the Maine Missionary Society resolved, at its annual meeting, to raise within its own bounds if possible. Having made a strenuous effort to effect this object, in great part unsuccessfully, the Trustees have appealed to the Massachusetts Home Missionary Society for the aid they need and richly deserve. The last number of that excellent paper, the Portland Mirror, contains the reply of the beloved Secretary of the Massachusetts Society. It is kindly and fraternally written; but declines to afford the expected assistance, partly on the ground that it should *regularly* be obtained from the American Home Missionary Society at New York, and partly on the ground of the overpowering necessity of planting the gospel in that great West which is becoming more great and more western, by the annexation of Texas and the vast territories won, or to be won, from Mexico.

We feel as if we wanted to do for the West and the East too. The East must be well taken care of, if the West hangs upon it so much. Strengthen the East, if you would save the West. Establish a hundred new churches in Maine; and you will have planted, in consequence, within one generation, some five hundred in the broad valley of the Mississippi. Let us fence the outlying pastures as fast as we can; but, at all events, let us look well to the home-lots. While we cordially approve the general policy of the Massachusetts Society, we cannot but feel that our churches can and ought to do all that they are doing for the West, and yet in addition render some efficient aid to our sister churches of Maine. We once heard an old pensioner glorying in the prowess of the Bay State during the revolutionary struggle whose weight came so heavily on her. The veteran cried, in energetic ungrammatical phrase: "Massachusetts of herself was a whole team; the more she was loadened, the better she drawed!" The fathers of the republic wrought wonders of effort and self-denial in the cause of civil liberty. Shall their sons do less for that christian Commonwealth, whose extension spreads the freedom of the soul, and brings deliverance from everlasting death?

We cannot but hope that many individuals and churches, besides their customary contributions to the evangelizing of the land, will make numerous special donations to the humble, laborious and deserving brethren who are striving, amid their poverty and weakness, to keep up New England in New England, and to make the great East a strong helper to the mighty West.

African Civilization.

In his interesting lecture of last Thursday evening, in the Old South Chapel, Dr. Humphrey gave a most cheering picture of Liberia, with its many thousand colonists—upwards of three thousand of whom had been slaves—its 23 growing christian churches, its two newspapers, its numerous schools, its republican government, with all the regulations of a civilized and enlightened State,—with 15,000 surrounding natives, voluntarily coming under its jurisdiction, and enjoying its protection and aid in every kind of improvement. This little Commonwealth, and the one at Cape Palmas, and other like fruits of colonization might in a few years show to the world, that the African race were indeed capable, as in the days of Egypt's glory, of the highest civilization and refinement.

Christian colonies, lining the coast of Africa, and sending their enlightening and elevating influences into the interior, furnished the only hope of exterminating the slave trade in that ill-fated land. It was a melancholy fact that, whilst Liberia was now a guardian angel for 300 or 400 miles of coast, the export of slaves from other parts, unprotected, had vastly increased; and the horrors of confinement, on the passage, had been greatly aggravated since the slave trade had been made illegal, and had of course passed into the more cruel hands. Notwithstanding all the vigilance of the British and other governments, it had been ascertained that upwards of 200,000 annually, were now sold into slavery; whereas fifty years ago the annual number was but about 80,000! It was the common testimony of Thomas Buxton and other distinguished men, who had collected statistics, that the cruelties as well as extent of this trade from Africa to South America and the Islands, had far more than doubled, within the last twenty-five years.

Commercial intercourse, merely, he said, had never been successful; as in the case of our heathen ancestors, the early Britons, our Western Indians, and the Sandwich Islanders. And the same kind efforts, by sustaining and elevating those who can endure the climate, might regenerate all Africa; a country, from its extent and fertility, capable of making 1400 States like that of Massachusetts. But as was the case, in Britain and in America, they must for a while have foreign aid, in planting schools and churches, and securing those means of improvement which have ever been found most successful. Who, then, that has the heart of a man, would not encourage efforts so entirely according with the history and present openings of Providence?

For the Boston Recorder.

Bibles for the Slaves.

MESSRS. EDITORS:—I am interested in the articles furnished by your correspondent "C." in favor of giving the Bible to the slaves of our country. In the last, he refers to the obstacles supposed to be created by the existence of laws in the Southern States forbidding the giving of Bibles or other books to the slaves, and forbidding the teaching them to read. Your correspondent will be gratified to know that, in regard to several of the States, no such obstacle exists, and it is quite likely that, by the time our efforts shall have secured the full supply of the States in which no law exists against it, other States will be prepared to repeal their wicked laws, or the religious people in those States will be prepared to neutralize these laws, as they have already done with laws forbidding the assembling of slaves for worship, by simply acting just as they would if such laws did not exist.

In the States of Delaware, Maryland, Missouri, and I believe Tennessee, no law exists by which either the teaching of slaves to read or giving them books, is forbidden. In Virginia, the law simply forbids the assembling of slaves for mental instruction, by night, or in a clandestine manner, but says nothing against their being taught to read, or receiving books.

In North and South Carolina and Georgia, the laws are more strict, but are extensively disregarded, at least so far as assemblies for worship are concerned, and might just as well be in regard to giving Bibles and teaching slaves to read them. Probably the same is true to some extent in the States further South.

A late correspondent of the New York Observer says that he found in Louisville, Ky., "seven Sabbath schools in successful operation, having from forty to one hundred and fifty scholars, mostly slaves, and multitudes have learned to read the word of God, and many have found the Savior."

The Philadelphia Observer, Nov. 26, 1846, says, "The door is thrown wide open, for preaching the gospel to the slaves. In some portions of the southern country, they are taught by their masters to read the Bible."

The Rev. Dr. Fuller, in his letters to President Wayland, says the cruel laws of South Carolina are "most of them virtually repealed by universal practice; "the most important is that forbidding slaves being taught to read; yet how many are taught."

A correspondent of the New York Journal of Commerce, writing at Savannah, Georgia, July 7, 1845, says, "There is a law of the State prohibiting the instruction of slaves in writing and reading, and yet there is scarcely a family in which they are not thus instructed, or permitted to be instructed."

These statements show at least that much may be done, that all may be done, by the use of the proper means; while other testimonies show conclusively, that, compared with the whole three millions of slaves, very little has been done, and the great mass of them are unfurnished and are unable to read the scriptures. Let us supply this lack.

J. L.

A Crisis for Special Prayer.

There are few, if any, among our readers that do not deeply deplore our war with Mexico, and anxiously desire its speedy termination in a sound and lasting peace. Even its originators and warmest supporters have grown weary, if not ashamed of it; and now the men at the helm of our affairs, having at last got three millions of money to buy the peace they once were so fierce and confident to conquer, seem honestly bent on putting an end ere long to this bootless game of blood. There certainly are better omens of peace than we have before seen since the war began; and, if nothing untoward should occur to thwart the plans now in progress, and the providence of God should smile on the efforts for carrying them into effect, we may hope, after a few months more, to see this apocalypse of sin and shame brought to a close.

Everything, however, still hangs in doubt and painful suspense. What our own troops, or those of Mexico, their Congress or their people, may do to frustrate our best-formed plans for peace, and thus postpone to an indefinite date a consummation so devoutly to be desired by all good men, no human sagacity can foresee. The result is emphatically with God; and now, more than ever, is a time for christians to pray that he who ruleth over all, and holdeth in his hand the hearts alike of rulers and people, would "scatter those who delight in war," and prosper the counsels of those who seek peace.

This view of the case we would fain press upon all good men, and trust that ministers in the sanctuary, and christians in their private, domestic and social devotions, will be careful, at a juncture on which so much is depending, to bear this subject in fervent prayer before the Almighty Ruler of nations.

For the Boston Recorder.

The Negro Duellists.

Turning over the pages lately, of an old Virginia newspaper, I fell in with the following facts: Two negro slaves, having fallen into a dispute, the honor of one them was impeached by the other, and following the example of white gentlemen of that region, they determined to settle the controversy and vindicate wounded honor by a mortal combat.

They accordingly furnished themselves with rifles, and seeking a retired place, they measured off fifteen paces, and at the word both fired together. One was instantly killed. The other was shot through the right breast, and after a few days of terrible suffering, also expired.

The writer of the account, after giving these melancholy facts, thus remark: "Depressed and debased as that unfortunate race is, there are occasional instances in which they exhibit traits of character which *elevate* them above the sphere to which our policy compels us to confine them." An extract of this kind, the writer intimates, is found in the deadly combat he had been narrating! Is there anything elevating in men's shedding each other's blood? Did this savage conduct, on the part of the two men toward each other, *bring them up* from their degradation to an honorable level with their more highly favored white fellow-men? What must we think of a condition of society to which cold-blooded murder elevates a man? A slave rises above the debased sphere to which the power of servitude consigns him, according to this writer, when he becomes so madly reckless of his own life as to offer himself as a mark to the deadly rifle, and when he can gain the hardihood to trample on the laws of God and man in shedding the vital blood of a fellow-man!

The writer adds: "The strict observance of honorable conduct, and the cool and determined courage of these negroes, affords an example which ought to make some gentlemen of high condition blush." Their honorable conduct consisted in engaging in a transaction which encouraged the most odious passions of the human heart! Their honor, in this thing, consisted in doing the very thing which the all-wise and good Governor of the Universe has most solemnly forbidden. Doing this brought them up to a level with white men! What a level!

But these men had "cool and determined courage." Yes, they had the courage to make themselves beasts, and engage in the ferocious employment in seeking for each other a bloody and agonizing death! They had the courage to brave the displeasure of the most powerful and glorious Being in the Universe!—the courage to rush, in an wholly unprepared state, into the presence of their final Judge!

This "cool and determined courage should make some gentlemen of high condition blush." Truly it should make these masters blush, that they could have maintained over these unhappy men a bondage so degrading and crushing to the moral character, as that they could go forward in such a dreadful crime as this. And especially should they blush that they did themselves countenance that horrible system of duelling, in imitation of which, these poor degraded sons of Africa brought each other to an untimely death!

How sad that the negro, in addition to all the multiplied sorrows incident to a life of bondage, should also be taught, by the high and powerful example of the white gentlemen about him, such a lesson of guilt, shame and ruin! How sad, that while oppression lays its iron upon the body, that corruption and bad sentiments should be made to flow into the soul! What a responsibility, to plant the earthly pathway of the poor slave with thorns; and then by a corrupt influence over his soul, plunge him into such debasement of character as to cover his eternity with gloom!

X.

For the Boston Recorder.

Petitioning Rulers.

MESSRS. EDITORS:—A friend in the ministry, on receiving some time ago a blank form of a petition to Congress for speedy peace with Mexico, took occasion thereat to address to me through your columns a series of letters *against* the expediency of petitioning our rulers on such subjects. I presume my friend, who took that opportunity to say some things which *ought to be heeded*, does not expect, and certainly will not get, from me any answer *in the way of controversy*; but it may nevertheless be well to state here some of the considerations which determine us in favor of such petitions.

1. The thing itself is obviously proper, and fully sustained by good usage. In England we all know how effective, as well as how common it is; and, when we wish anything special from our own rulers in Congress, in our State Legislature, or in the city where we dwell, we just ask for it. Why not then on such a question as that of peace or war?

2. The practice has a good influence upon individuals. It does every one good to sign such a petition, and tends to make him friendly to the object, and thus to multiply friends of the cause.

3. Its general influence, also, is good. It makes the government addressed a sort of flag staff on which to hang out our colors before the world, and thus secure, what we most need, general attention. It is one mode of spreading a knowledge of our case, and presenting some of its claims to multitudes whom we could not otherwise reach at all.

4. It is, moreover, a sort of relief to the conscience. I am fairly held responsible for all acts of our government against which I do not in some way protest. Now, I would not, for all the mines of a thousand Mexicos, be responsible for the present war; and, if the signing of a petition can relieve me from this odious and oppressive responsibility, I would hail such relief with joy. It gives good men a fair opportunity to wipe their hands from all share in the acts of wholesale wickedness so often perpetrated by rulers.

5. Every petition of the kind is, moreover, a public protest or indelible record against the great, incomparable sin of war, that compound and quintessence of all the villanies that depravity ever commits. The more of such protests, the better; and I trust they will yet become numerous and loud enough to make even politicians heed them.

6. Nor have such petitions been entirely unsuccessful. They have in England been the chief instrument of nearly all the political reforms there achieved; and I see not why they may not be made equally effective here. They have secured in cases not a few the specific objects sought. In 1838 the friends of peace petitioned for the settlement by arbitration of the difficulties then pending between us and Mexico; and Ex-President Adams, who had charge of the petitions, assured us that they were mainly instrumental in preventing a war which he said would otherwise have come. I might quote other cases of success, and prove that abolitionists themselves have not been entirely unsuccessful.

Is it said that votes for the right sort of men are better than petitions for specific measures? Very true, if we could only vote on the pending question; but the die will be cast beyond retrieve before the time comes round for an appeal to the ballot-box. Our representatives in Congress are chosen once in two or six years; and, for all questions coming up in the interval, our only or chief way of influencing them is to petition, and thus intimate to them how we *should* vote if we could, and how we *mean* to vote when the time comes again.

There have been two serious difficulties—one, that we have not shown ourselves really in earnest by making our votes tally with our petitions; and the other, that scarcely one man in a hundred friendly to the object sought, has united in petitioning for it. In England, they go en masse, some three or four millions at once; and if *all* persons in the land really desirous of a speedy peace with Mexico, had actually petitioned Congress for it, they would at once have brought our rulers to their senses, and put them upon immediate and earnest efforts for terminating the war. Let christians think of this—those three or four millions of professed disciples of the Prince of peace, who might, if they would, have brought this war to a close months ago.

GEO. C. BECKWITH.

NEWSPAPERS.—The more general publication of *religious news*, in connection with the common varieties, is noticed as a peculiar feature of the times; and it is a striking fact, in regard to the Boston periodical press, that whilst, within the last three years, the amount of religious intelligence inserted in secular newspapers has probably increased tenfold, the circulation of religious journals in the same period has more than doubled, and that of all other kinds of papers has greatly increased. It would be interesting to learn the results in other parts of the land.

Revivals of Religion.

If the work of the Lord is not revived in our immediate vicinity, we sometimes are ready to conclude that the Holy Spirit is withdrawn from the churches. But this is a very hasty conclusion, not warranted by facts. If famine prevails in Ireland, still there is an abundance of provision in America. If God withholds his Spirit from one portion of Zion, yet he pours it out upon another. If we do not behold the work of the Lord with our eyes, still it is refreshing to the thirsty soul to hear of his stately goings wherever he works. Let us therefore praise the Lord for the tidings of good things that from week to week reach our ears.

MASSACHUSETTS.—We have received the following letter from the Principal of the Young Ladies' Institute in Pittsfield, dated March 15, 1847:

"I ought for the encouragement of the friends of Christ and of christian education, and in gratitude to the great Redeemer, to communicate the fact, that, for the last fortnight or three weeks the Young Ladies' Institute has been gloriously and wonderfully favored with the presence and converting power of the Holy Spirit. Under the use of the ordinary means of salvation, and without interrupting the ordinary course of literary duties, the grace of God has been displayed in searching his own children, and in convicting, humbling and converting sinners, with a depth and power perhaps that is rarely witnessed. Of the fifty-eight at this time with the teachers in the family of the Principal, about thirty give hopeful evidence of having met with a saving change; eighteen of the remainder were professors of religion before. The good work is now progressing with power among the pupils from the village-day-scholars in the Institute, and appearances are promising in the church and congregation under the care of the Rev. Dr. Todd."

NEW YORK CITY. *Cannon street Church.*—From the N. Y. Recorder we learn that in this church there was manifested for two or three months a gradual increase of a spirit of prayer, and that occasional conversions gladdened the hearts of the church. There was likewise an unusual attention to the preaching of the gospel, as was manifest both at time of preaching, and from references to it in prayer meetings. During the latter part of January, and in the month of February, the revival was of great power. Meetings were held every evening. The pastor himself generally preached, though sometimes he had assistance. The Rev. C. M. Fuller spent a few days with him, and aided him in his work. On the third Sabbath in February, forty-one were received into the church.

The pastor of the Presbyterian Church in Alexandria, N. J., writes to the New York Observer as follows:—

"The Lord has greatly blessed us. He has poured out his Spirit largely upon us, and has revived his work, and a goodly number have been hopefully converted—41 of whom were admitted to the communion the second Sabbath in January."

In the Christian Chronicle are notices of revivals in several places. Rev. E. Andrews, writing from Wilmington, Del., says:—

"A precious revival is now enjoyed by the Baptist church in this place. This is the third revival I have witnessed in their midst within five years. I have aided brother Rhees for more than three weeks in a series of evening meetings. Some sixty inquirers have come out for prayers, and some thirty have professed hope in Christ."

A correspondent of the N. Y. Evangelist, writing from La Porte, Ind., says:—

"Some ten months ago, the New School Presbyterian church of La Porte consisted of fifty members! without a preacher and without a house of worship. But they possessed a spirit of faith and of labor, and in six weeks time we succeeded in purchasing the fine church edifice from the 1st Presbyterian society (O. S.) for two thousand dollars, which was afterwards improved at an expense of one hundred and fifty dollars more, and at various times we received into our communion accessions of from four to fifteen persons. When our protracted meeting commenced, the church numbered seventy-five communicants—had a settled pastor—and a good house and lecture room. We now felt the importance of an extensive revival of religion, and after prayerful deliberation, we requested the Rev. John T. Avery of Cleveland, Ohio, to come as a fellow laborer—"a true yoke fellow" and co-worker with us in holding a protracted meeting. He accepted the invitation, and commenced his labors with us on Sabbath, the 29th day of November, 1846.

"It is now nearly four weeks since Bro. A. left us, and we have held religious meetings nearly every evening since. The following are some of the results of this work. The church is greatly revived. The standard of personal holiness is elevated. Backsliders have been reclaimed, and about 80 have been converted. Of these, some 24 are heads of families, five are lawyers, and two young physicians. On the third Sabbath in January, we received into the communion of our church fifty-one individuals, of whom forty-six were by examination and profession. A number have joined the Methodist Episcopal church, and others are yet without church connection."

Rev. Mr. Hobart of Union City, Mich., writes:

"The Lord in loving kindness is reviving his work among my people. It is a time of delightful and solemn interest. Christians are returning to God, and testing his faithfulness to hear their prayers. Many of the unconverted are convicted of sin, and already several appear to have become new creatures in Christ Jesus. These are *drops* of mercy; we are looking for 'the great rain of his strength.'"

New-York.

CORRESPONDENCE OF THE RECORDER.

Relief for Ireland—Political Recreancy—War demonstrations.

NEW YORK CITY, March 13, 1847.

Efforts for the relief of Ireland are thought to have been quite successful in this city, and have already reached the sum of about $60,000. The Catholics, though generally so poor, have done nobly for their famishing brethren in the Green Isle, some single churches having contributed several thousand dollars. The contribution in Dr. Skinner's church, for this object last Sabbath, is reported as amounting to $1200.

We call such liberality noble; but how far does it fall below the exigencies of the case, and the extent of our own means! How paltry the sum of $60,000 or $100,000 from a city of more than 400,000 inhabitants! only ten or twenty cents apiece! The merest fraction, too, of what this city has already made out of the famine in Ireland. Why, I heard the other day of a firm here that received some $30,000 from one voyage of a single ship whose freight-bill in common times would have been only ten or twelve thousand; a clear gain of fifteen or twenty thousand dollars beyond ordinary profits. This too was only one, though a very large one, out of some twenty ships owned by the same house. Yet this firm, subscribing $500 for Ireland, are applauded in all the papers for their liberality! Liberal in giving perhaps less than a hundredth part of what they are making out of this very famine! At this rate, if God would just send them such a windfall of starvation every year, some of these men could afford to subscribe, not $500, but a score of thousands, and still make several hundred per cent by the speculation.

The adjournment of Congress has set a shoal of politicians adrift upon us. We hear of them at the Astor and elsewhere, as birds of passage, and get some idea, now and then, of what political chamelionism means. I heard, a few days since, of the only man from this State that voted at first against the Wilmot proviso; a veteran traitor to liberty. I was really startled to learn, from the report of his own egotistic talk, how successfully southern art and intrigue had played with his vanity; the handle they probably took hold of to wheel him into the rank and file of the slaveocracy. Walpole's maxim, though a blistering sarcasm upon the voracity of politicians, is too true—*every man has his price*. The South pays the price, and thus buys up with flattery, money or office, the mercenaries of the North, the Benedict Arnolds of freedom, the very scum and feculence of political profligacy.

We have, also, had a war-demonstration here. The remains of three officers who fell at the storming of Monterey, were brought by ship to this city a few days ago; and it was determined, after some delay and ado, to have a sort of military funeral on the occasion.

I chanced to learn about this matter a little circumstance which lets in day-light upon the foul and loathsome realities of war. Those officers, whose putrid bodies were now to be borne in such pomp through the streets, were thrown, just as they fell in mud and gore upon the battle-field, into boxes of rough boards, and were found on their arrival in such a state of putrescence as to be almost intolerable; nor could they be decently removed to their final resting-place, much less carried through the streets into one of our churches, without first being put into lead hermetically sealed, and then into elegant coffins.

The exhibition was quite imposing. I know not how many companies turned out, but enough to make a long procession. To each of the corpses there were eight or ten officers of high rank in full and splendid uniform, as pall-bearers. If to all these you add the nodding plumes, and the banners wreathed in mourning, and the muffled drums, and the sweetly plaintive music, and the slow, solemn march of a procession a quarter of a mile long, through scores of thousands crowding the sidewalks, and gazing from every balcony and window for miles, you may conceive how the war-demon in this instance covered up his own deformities, and threw a mantle of most delusive fascinations over what could not bear the light without awaking abhorrence and disgust.

Such is war, a painted sepulchre of death and putrefaction. Men seldom see it as it is; well would it be if they could, for then they would not tolerate it long. Could we have had actually before us the battle of Monterey, or a vivid, truthful, panorama of its loathsome, horrid scenes, how totally different the impression! Those fierce shouts, those savage battle-cries, those death grapples of man to man, those eye-balls glaring in wrath or terror, those showers of grape and canister tearing whole platoons to pieces, those women and children driven at the point of the bayonet from their own homes in wild dismay, those bodies scattered far and near, weltering in their own gore, mangled, blackened and putrifying in the hot sun—what if we had, right here in New York, gazed on *such* a scene, a part of the terrible reality, instead of this gilded, lying pageant, got up on purpose to delude men into an admiration of war!

B.

Phonotypy.

We have had upon our table for several weeks, a pamphlet entitled "A Report upon Phonotypy." This Report was presented at a regular meeting of the American Academy of Arts and Sciences, by Mr. Geo. B. Emerson, in behalf of a committee appointed at a former meeting to consider the subject of *Phonotypy*. The source from which this report emanates will ensure for it the careful consideration of every intelligent person. We present our readers with liberal extracts from the Report.

Few subjects can present stronger claims to the attention of all persons interested in the advancement and perfection of the arts of writing and printing, than Phonotypy and Phonography. Phonotypy has for its object a reform in the existing modes of representing language by printed types. Phonography has the higher object of bringing into use a mode of representing sounds by written characters, which shall be more scientific, more exact, more easily acquired, and four or five times more rapid, than any now in general use.

The necessity of a reform in the received mode of representing the sounds of our language has occurred to very many persons, at different times, within the last two or three hundred years. Indeed, this necessity must have been apparent to every philosophical observer who has attentively considered the extreme inadequacy of the small and very imperfect Phoenecian alphabet, however modified by Greek and Roman usage, when adopted to express the sounds of a language derived from so many sources, and having so broad a compass and so great a variety of sounds, as the English.* The most distinguished of those who have gone so far as to propose a reform are Bishop Wilkins, Sir William Jones and Dr. Franklin; all of them eminently conspicuous for their strong common sense, and two of them for practical, every day wisdom.

The necessity of a reform is very apparent from an examination of our present alphabet, as used to express the sounds of our language.

I. Our alphabet is inadequate; there being thirty-eight or forty sounds, and several combinations of sounds, to be expressed, and only twenty-six characters.

II. It is redundant; three of these twenty-six, namely, *k*, *q*, and *x*, standing for sounds which are represented by other letters; and *q* being by itself without significance.

III. It is uncertain, contradictory and false; each of the vowel signs representing several sounds namely:—

a, not less than 9;
e, " " 7;
i, itself a diphthong, 5;
o, not less than 9;
u, also a diphthong, 8;
y, not less than 5;

and each of these sounds being represented by other letters, the first sound of

a, by 19 different combinations of letters.
e, by 21 " "
i, by 17 " "
o, by 16 " "
u, by 17 " "
y, by 4 " "

There are fourteen simple vowel-sounds, and four diphthongs, *i, oi, ou, u*; in all eighteen, to be represented; and there only six vowel-signs to represent them. They are distributed without any apparent order, or rather in defiance of all order, method, or principle.

The representatives of the consonant-sounds are not so extravagant; there being only twenty-two or twenty-four consonant-sounds to be represented, and twenty, or rather seventeen, letters to represent them. The representation of these is, however, sufficiently fantastic; two of the perfectly simple consonants, *c* and *t*, being represented in ten different modes each. On the whole, the thirty-six simple, and six or seven compound sounds for which it is desirable to have characters, are represented in our language by three hundred and sixty-seven equivalents, an average of more than eight and one half to each sound, amongst which the inexperienced writer has to choose;—and *not a single sound of the English tongue has one uniform representative.*

The case is somewhat better for the reader. There are about two hundred letters or equivalents for letters in use, to represent the thirty-seven sounds of our language. Some of these have each a single value; but many of them have a considerable number. Among those of most common occurrence are the combinations *ei, eo, ie,* and *ough*, which have respectively seven, nine, eleven, and nine values. The two hundred effective letters have only about five hundred and fifty values, an average of two and one half each. So that to guess what value to give to each letter when written, is easier than to divine what symbols to choose to represent a sound uttered, in the proportion of two and one half to eight and one half, or of twenty-five to eighty-five.

Of the fifty thousand words of our language which have been examined, not more than fifty, or one in a thousand, are pronounced as they are spelt, that is, if we take the first sound or name-sound of each letter as indicating its power. Hence the spelling of a word is no infallible guide to its pronunciation; and there is absolutely no way of indicating, by the alphabet now in use, what the pronunciation of a word should be.

From the very anomalous and irregular nature of our written language, follows the extreme difficulty of learning to read, it taking children not less than fifteen times as long as if each sound had one sign, and each sign one invariable sound. The difficulty is not simply this, it would be if they had two hundred characters to learn. It is far greater. In regard to many of the letters and combinations, a child can never learn the sound. He can only learn that the sound is to be ascertained by authority, whenever the letter occurs.

If any one is disposed to doubt the truth of any of the assertions made in the foregoing extracts, we would recommend him to purchase the "Report" in question, from which it will be seen that every assertion made has been proved beyond doubt. We shall present additional extracts from this Report at our first convenience.

* The English language must be made up of the languages of the Celts, who occupied the island before the inroads of the Romans, and who have left dialects of their tongue among the Welsh, Cornish, Irish, and Gaelic; of the Latins of the times of the emperors; of the Danish and Norwegian invaders, many of whom made permanent settlements and spoke Scandinavian dialects; of the Saxon and Danish or Angle invaders of a later age, who formed the Saxon octarchy, speaking German languages; of the Normans of the Conquest, speaking the old French; of the modern French; of classical Latin, introduced with literature by learned men; of Greek, introduced in the same way, as the language of science; of Italian as the language of the arts; and of words from various other sources.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS

Governor of the Commonwealth of Massachusetts

A PROCLAMATION

FOR A DAY OF PUBLIC

FASTING, HUMILIATION AND PRAYER.

A proper sense of the goodness of God leads individuals and communities to manifest their gratitude to Him by public acts of Thanksgiving and Praise.

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Remembering with gratitude, that when we were a small and feeble people, His hand led us, and His right hand held us, let us entreat Him, now that we are a numerous and prosperous people, that He will not leave us to the pride of our own hearts, and the blindness of our own way:

That, in all the varied pursuits and business of life, in all our relations and intercourse with each other, we may be influenced and controlled by the principles of honesty and good will so beautifully and clearly delineated in the Gospel of His Son:

That He will endow with wisdom all the institutions of the Commonwealth, designed to improve the condition of every class of our people, in Education, Literature, Science, Civil Liberty, Morality and Religion:

That He will bless us in the healthful and regular succession of the seasons, in seed time and harvest:

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That in the midst of fulness and plenty, He will awaken within us an active sympathy for that numerous portion of our fellow beings, who at this moment, in a distant hemisphere, are visited with the scourge of famine, and perishing with hunger.

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That He will teach us the great lesson, that we should possess every temporal blessing which people are capable of enjoying, but should not spiritually "be wise unto salvation," we should fail of the essential end of existence, and hereafter must experience the full import of that weighty declaration of the Son of God, "For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

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And think on Heaven's mysterious ways,
Who took thee, early, there.

No more thine aged *father* here
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Sisters, or only *brother* dear,
Their lost one's likeness trace.

But on the tablet of our hearts,
Thine image deep impressed,
Till memory from her seat departs,
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Could that champion of religious freedom, Gustavus Adolphus, who planned the settlement of Delaware, or the wise and just Oxenstein, who carried its colonization into effect, look down upon the province that was so soon severed from the sway of Sweden, they would be proud indeed of the present attitude of the State which a hundred years after it received its first impulse from their minds, still had the Bible for its guide, its code, and pandect; and which at the expiration of another hundred years, thus bravely asserts the freedom which modern christendom owes to the dissemination of the scriptures among the people.

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From the very anomalous and irregular nature of our written language, follows the extreme difficulty of learning to read, it taking children not less than fifteen times as long as if each sound had one sign, and each sign one invariable sound. The difficulty is not simply what it would be if they had two hundred characters to learn. It is far greater. In regard to many of the letters and combinations, a child can never learn the sound. He can only learn that the sound is to be ascertained by authority, whenever the letter occurs.

If any one is disposed to doubt the truth of any of the assertions made in the foregoing extracts, we would recommend him to purchase the "Report" in question, from which it will be seen that every assertion made has been proved beyond doubt. We shall present additional extracts from this Report at our first convenience.

COMMONWEALTH OF MASSACHUSETTS.

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A PROCLAMATION

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THE PRIMARY PHONOTYPIC READER. By S. P. Andrews and Augustus F. Boyle.

This book has been prepared with very great care, and is, we should judge, excellently well calculated to assist those desirous of learning the reformed method of spelling the words of the English language. Published by Gould, Kendall & Lincoln, No. 59 Washington street.

THE CHRISTIAN REVIEW.

We have received the March number of this quarterly; its contents are as follows:—

I. Oliver Cromwell. II. Extent and Design of Parental Authority. III. Life of Anselm, Archbishop of Canterbury. IV. The Whale Fishery and the Whalemen. V. The Scientific Attitude of the Christian Minister. VI. Hebrew Study in England during the Seventeenth Century. VII. Remarks upon Divine Providence and Human Depravity. VIII. Literary Notices. IX. Literary Intelligence.

REPLY TO THE SEQUEL OF HON. HORACE MANN, being a supplement to the Bible, the Rod and Religion in Common Schools. By M. H. Smith.

This is a controversial pamphlet, relating to Hon. H. Mann's course, as Secretary of the Board of Education. Those who wish fully to understand the merits of this controversy, will do well to read this pamphlet in connection with those which have preceded it. This discussion will undoubtedly give much light to the people of the Commonwealth respecting the doings of the Board and its Secretary. The pamphlet is written with spirit and ability. For sale by John M. Whittemore, 114 Washington street.

ELEMENTARY ASTRONOMY; by H. Mattison.

This is a school book, well fitted for the wants of popular instruction in the most sublime of sciences. The work is accompanied by sixteen colored maps, each 3 by 3 1-2 feet, designed to illustrate the mechanism of the heavens. For sale by John P. Jewett & Co., 23 Cornhill.

PASTOR'S DAUGHTER; HELEN'S SCHOOL DAYS.

These volumes are reprints of English books, published by the Mass. Sabbath School Society, and for sale at their Depository, No. 13 Cornhill.

☞ Messrs. Jordan & Wiley, 20 State street, have the sixth part of Chambers' Cyclopedia of English Literature. This has choice selections from South, Owen, Clarenden, Burnett, Dryden, Temple and cotemporaries.

☞ LITTELL'S LIVING AGE, No. 149, is on our table. Waite, Pierce & Co., 1 Cornhill, publishers.

☞ PICTORIAL HISTORY OF ENGLAND, No. 19. For sale by Crocker & Brewster.

General Intelligence.

MASSACHUSETTS LEGISLATURE.

It is known to those who have paid attention to the proceedings of the Legislature, that there there are pending and now under examination by a joint committee of the Legislature, two petitions for rival railroad routes, both seeking authority to establish a railroad leading more directly than either of the existing railroads towards New York. One of the proposed routes begins at South Boston or the South Cove, passing through Mount Pleasant in Roxbury, Dedham and Medway, to Blackstone, and thence through Rhode Island and Connecticut, by way of Middletown to New Haven, and thence by way of the New Haven Railroad which is already begun, and the Harlem Railroad, which is already in operation, to the city of New York. The other route begins at Charles street, near the Toll House in this city, passes through Brookline, the south part of Newton, and Medway to Woonsocket, and thence by railroads to be built through the States of Rhode Island and Connecticut, by way of Middletown to New Haven, and there to unite with the New Haven railroad already begun, as above stated. The two projects we suppose are substantially the same except as regards that part of the line which lies through a part of this State, the distance by each route being from 35 to 36 miles, and the length of new railroad to be built for this special object in the State of Rhode Island and Connecticut, being something over a hundred miles.—*Daily Advertiser.*

PEDLERS' LICENSES.—From a detailed report just distributed, it appears that there were issued of Pedlers' licenses, during the six months of the last year after the law went into operation, 64 State, 576 County, and 303 Town licenses; and the amount paid and payable therefor was, to the State, \$4,263,00; the several counties, \$2,033,50; and to the towns, \$3,773,50—making an aggregate of \$10,030,00. There were also issued, from Jan. 1 to Feb. 3, 1847, 19 State, 172 county, and 117 town licenses for the current year, at an aggregate of \$4,360,00.—*Salem Gazette.*

MUNICIPAL COURT.

It will be seen by the report of the proceedings of the Municipal Court, that a new era for law, order and the morals of Boston, is opening. The two great evils of a city, *brothels and tippling houses,* are, we trust, now to be treated with a severity which shall result in their entire extirpation. This is a measure which has long been needed, and which can easily be effected by an energetic administration of the laws of the land.

GRAND JURY PRESENTMENTS.—*Municipal Court.*—The present Grand Jury have entered upon the work of reforming matters and things with great energy. At the re-opening of the Municipal Court yesterday forenoon, they made a further report, showing the whole number of indictments to be 198—30 more cases which came before them being postponed for want of time. Of this number, 75 were against persons for keeping houses of prostitution, 61 for violations of the license law, 16 for larceny, 7 for cheating by false pretences, 13 for keeping bowling saloons and selling liquor, jointly, 4 for assaulting officers, 2 gambling houses, 2 as nuisances, 1 forgery, 1 passing counterfeit money, 1 assault with a dangerous weapon, adultery 2, keeping disorderly houses 2, violations of the Sunday law 10. The Grand Jury were then excused for the term, after having been in session nine days.

In relation to prosecutions under the License Law, Chief Justice Wells stated that hereafter, the constitutionality of the law having been settled, the party found guilty would be put under bonds for his good behavior, in addition to the fine imposed for such offence, and again offending, the law would be rigidly enforced upon both the principal and his bail.—*Mail.*

ARMY NEWS.

The report that Col. Benton was about to proceed to Mexico, clothed with military and diplomatic power, has not proved to be true. Col. Benton would not accept the office of Major General which had been tendered him, except on condition that the President should give him the command of the army, and full diplomatic powers; the President declined during this, whereupon Col. B. would not accept the office of Major General.

There were upwards of 80 sail of vessels at Point Isabel on the 13th of February, including the two ships containing the N. Y. regiment. This regiment was to proceed immediately to Lobos Island, the general rendezvous preparatory to a descent upon Vera Cruz.

The Georgia regiment, which originally consisted of 910 men, has been reduced by deaths and discharges to 626.

A letter from Saltillo states that when the 80 mounted men of the Kentucky and Arkansas regiments were captured, they were ninety-three miles from that city, in the direction of San Luis Potosi.

The Matamoras Flag of Feb. 17th states that the defences of that city are such as to enable the garrison to defend it against any force which the Mexicans can bring against it.

ISLAND OF LOBOS.—[WOLF ISLAND.]—This island, at which the American forces are concentrating, preparatory to a descent upon Alvarado and Vera Cruz, is thus described by a correspondent of the Philadelphia North American, who writes from Lobos under date of Feb. 7th:—

The Island of Lobos is a lovely little spot, formed entirely of coral, about two miles in circumference, twelve miles from the Mexican shore, about 60 miles from Tampico, and some 130 from Vera Cruz. It is covered (or was before we landed) with a variety of trees and shrubs, the highest of the former perhaps 25 feet high, and these are so thickly covered with vines that one can hardly get through them. There is hardly a tree, or shrub, or plant, growing here I have ever seen before. Banyan trees, spreading over large spaces of ground, their limbs forming props as they pierce into the earth and take root, while the tops thickly thatched with evergreen vines, form most beautiful arbors. Lemon, lime, fig, palm, cane, and a hundred other species of wood, are growing with all the freshness and beauty of the Indies. There is plenty of water to be had by digging four to six feet. It is brackish and sweet, but we are getting used to it, and like it nearly as well as ship water. Fish and sea fowl we have in profusion. With these we have a delightful sea air, that fourteen hours out of the twenty-four makes the place pleasant.

It will be difficult, I imagine, to convince you, who will read this scrawl beside great coal fires, that we are literally roasting during a portion of the day. The sun is so hot, that our faces and arms are blistered if exposed but a few minutes. To-day, by Fahrenheit, in the shade, I scored 92 degrees. The universal remark among the volunteers is, if this is *winter*, what will summer be! But with all, our regiment is getting along remarkably well. There are very few sick, and they are from the country—none dangerous.

FROM MEXICO.—We have intelligence, via Havana, from the capital of Mexico, to the 5th ult., three days later than previous advices.

The Church had effectually resisted the seizure of its property, and Santa Anna, convinced of the unpopularity of the confiscation act, had written to the Congress, urging its modification or repeal. A bill was thereupon submitted, repealing the obnoxious law, and authorizing the government to receive a loan from the clergy of \$450,000 per month, which, it was understood, they would consent to advance till peace was secured.

Santa Anna had seized 98 bars of silver belonging to merchants of San Luis, for which he had given his personal guaranty. The country around had been subjected to a requisition for supplies, without prospect of remuneration.

Up to the 7th ult., great activity was manifested at Vera Cruz, in preparation to resist an attack.

Summary.

New Hampshire Election.—The annual election for State officers and members of Congress, took place on the 9th inst. Hon. Jared W. Williams, the democratic candidate, has been elected governor by a majority of about 1000. In two of the congressional districts, the democratic candidates were chosen, and in the other two districts there was no choice effected.

City of Charlestown.—The vote was taken on Wednesday of last week, in Charlestown, to see if the citizens would accept the new city charter, and the following was the result:—Yes, 1143; Nay, 869. Majority for a city, 274.

Cambridge.—James D. Green, Esq. was on Thursday, re-elected Mayor of the city of Cambridge by a small majority. He was the Whig candidate, and was opposed by Mr. Robert Douglas, who was supported as the "People's candidate."

Hon. Hannibal Hamlin, member of Congress from Maine, on his return from Washington, was unfortunate enough to lose his trunk at Philadelphia, and \$810 in money which it contained. The check bearing his name was worn or cut from his trunk, in the cars, and some other individual thereupon claimed and carried it off. Mr. H. remained at Philadelphia, a few days, but did not obtain any trace of the lost property. The railroad company, however, voluntarily paid him over one half the amount of the money lost, and \$90 for his clothing.

Working Jack Frost.—That keen old shaver who is often felt to be a sore annoyance in the winter, may be set to work to good advantage. The Maine Farmer tells how a man made the old 'un serviceable in splitting some very solid and hard logs at his door. He bored some holes in them, and poured in some water that had been boiled and cooled, as he thought this would freeze more solid. Before morning his logs were all split "fore and aft." Most of the holes were plugged; but it worked as well, if not better, to leave the plug out, for the water froze quicker, and freezing on the surface first, formed resistance to the other particles while freezing. He recommends this mode of splitting rocks.

Calvin Russ.—The Governor of New York has commuted the sentence of death against Calvin Russ, convicted of the murder of his wife, to imprisonment for life. There was some reason to suppose that Russ might have been insane at the time when he committed the crime.

A Circulating Lie.—During a speech in the House, on the Wilmot Proviso, Mr. Brinkerhoff of Ohio, paused and drew a half dollar piece from his pocket, and holding it up so that every member of the House could see what it was, said, "Sir! look at this, sir—look at it, and see its inscription. 'Liberty' is stamped upon it. Shall we strike it out and insert Slavery, or shall we hereafter, in the face of the world, continue to use it as a circulating lie? Yes, for a circulating lie—or shall we make it tell the truth, sir?"

A Paradise for Thieves.—The St. Louis Republican has a correspondent in Mexico who furnishes descriptions of the places through which the army passes. One of his late letters from Saltillo states that the penitentiary at that place contains about 70 convicts, who are a gay, jolly set; they are all well dressed, playing cards, singing, dancing, and enjoying life in the full bliss of indolence.

Population of St. Louis.—The census of the city of St. Louis, taken under the direction of the corporation, has just been completed. The result, compared with the census of January, 1845, shows an increase, in the two years, of eleven thousand five hundred and sixty-eight souls; in 1845,—36,262; in 1847,—47,830.

Magnetic Telegraph.—We learn that the New Orleans Chamber of Commerce has unanimously agreed to construct a Telegraph line from that city to Washington, and appropriated \$120,000 for its construction.

Religious Aspect of Europe.—Dr. Baird addressed one or more of our city congregations, on Sunday last, says the Traveller, giving the result of his observations during his recent European tour. He presented a most encouraging view of the progress of spiritual religion in many of the countries which he visited. In France and Belgium particularly, the aspect of things was represented as peculiarly interesting. There continued to be a great demand for Bibles and religious books; the colporteur and missionary were kindly received, and were very successful in their labors: so that in France, a country which had long been the firmest supporter of the papacy, there was now the greatest encouragement for the labors of the friends of a scriptural and spiritual religion.

Burglary.—The tin ware and furnishing shop of Mr. Ross, in the basement of store No. 9 1-2 Milk street, was entered Sunday evening, the iron safe forced open, and about \$15 in money stolen. The burglars then proceeded to the second story, to the store of Messrs. Wade & Co., where they took goods to the amount of \$300, mostly shawls.

Relief for Ireland.—About \$125 was received from Mr. J. B. Gough's lecture in aid of the Irish, at Albany, on the evening of the 8th inst.

Death of Mrs. Allen.—The wife of Senator Allen of Ohio, died at Washington on Friday. She was the widow of the late Gov. Duncan McArthur, and a highly estimable woman.

Resignation.—Rev. Dr. Gilbert has resigned the presidency of Delaware College. Rev. Mr. Wilson has been appointed in his stead.

Murdered.—On the morning of the 3d inst., John C. Conroy, of No. 14 Beekman street, New York, was killed in New Orleans by a cab-driver and a boy,—Daniel Scanlin and Carlos Dain.

Fast.—The Governor of Maine has appointed Thursday the 8th day of April, for the annual Fast in that State.

Fire in Hobert, N. Y.—The satinet factory of Booth & Co. in Hobert, N. Y., has been destroyed by fire. Loss \$20,000. Insurance \$14,000.

Mutiny on Board a Whaler.—In the New Bedford Mercury of Monday morning is an account of a mutiny on board ship Meteor, of Mystic. The captain, 1st and 2d mates, while cruising fearing a mutiny, went below for arms, and were shut down by the crew, where they remained three days, and were finally rescued by the ship Midas, after having agreed not to prosecute the crew; upon their arrival at Oahu, however, the U. S. Consular Agent investigated the affair, and sent Wm. Taylor, John Stanley, Robt. Clayborn, and Ab'm B. Sweet to the United States to take their trial.

Sandwich Islands.—Henry Lindsey, who went out as the agent of ship owners and others interested in the whaling business, has returned to New Bedford, and brings dates from Honolulu to 19th Nov. The war with Mexico had been announced to the government of the Islands by the U. S. Commissioner. A treaty had been made with Denmark, which is represented as more favorable than those with France and England.

The Massachusetts Regiment.—The barque Smyrna, with the two remaining companies of the Massachusetts regiment, took her departure on Monday afternoon. She has on board companies G, Capt. Nichols, and I, Capt. Walsh. Major Abbot goes out in the Smyrna.

Seized by the Mexicans.—The British surveying ship Herald and brig Pandora have arrived at Panama from a cruise all along the coast northward. At San Diego they heard, from an American whaler, of the reported re-capture of Los Angeles by the Mexicans, of which we had a Mexican account sometime ago. At one point where a party of officers and men from the two vessels landed they were seized by the inhabitants, who insisted that they were Americans, and it was not without difficulty they escaped hanging under the influence of this mistake.

New Post Office Law.—By the new Post Office Law, two letters can no longer be sent in one envelope, at single postage, even if they both weigh less than half an ounce, unless they are addressed to the same individual. Money, or checks, however, may be so enclosed. Newspapers, circulars, &c., not sent from the office of publication, are to pay three cents postage, in advance, we believe. The franking privilege is restored fully to members of Congress, and to postmasters who receive less than \$200 commission.

Frozen to Death.—During the storm of Feb. 27th, the Quebec Gazette states that a farmer of Lorette, of the name of Gauvin, or Louis Dénis Moisan, who had been to the Quebec market with a load of hay, perished in the night of the storm, within a short distance of his home, his horse having got out of the road. Both the man and the horse were discovered next morning, frozen to death and nearly covered with the snow drift. He has left a widow and several children.

Destructive Fire at Newport, Me.—By a slip from the Bangor Whig, dated 13th inst., we learn that the extensive tannery owned by Mark Fisher, Esq., Newport Village, was consumed by fire, together with a chair factory owned by H. L. Dunckle, on Friday night. Several thousand cords of bark, and between seven and eight thousand hides or leather were destroyed. Mr. Fisher's loss is between 15,000 and \$20,000, but a small part of which was insured. Mr. Dunckle was not insured.

Marriages.

In East Boston, 10th inst., by Rev. Alexander Blaikie, Presbyterian Minister, Mr. Samuel Ritchie, to Miss Agnes Still, of Belfast, Ireland.

In Grafton, 9th inst., by Rev. Charles B. Kittredge of Munson, Mr. William T. Merrifield of Worcester, to Miss Maria C. Brigham of G.

In Wellfleet, March 11, by Michael Collins, Esq. of Eastham, Mr. J. Harvey Collins of Boston, to Miss Mary H., daughter of Caleb Lombard, Esq. of W.

In Providence, 9th inst., by Rev. Mr. Heustead, Nicholas R. Gardiner, Esq., in the 79th year of his age, to Mrs. Abigail Atwood, in the 66th year of her age, both of P. It was the fifth time he had taken the solemn vow at the hymenial altar. There were present his children, grand-children, and great-grand-children.

In Hebron, Ct., Feb. 23, by Rev. Andrew Sharpe, Mr. Dan P. Storrs of Mansfield Centre, to Lucinda G., youngest daughter of Hon. Ralph Gilbert of H.

In Charlotte, N. Y., Feb. 24th, by Rev. Mr. Street of Jamestown, Mr. C. W. Hartwell, to Miss Elizabeth Wells of C.

In Honolulu, Oahu, Oct. 12, Capt. Henry S. Howland, of ship Marcia, of New Bedford, to Miss Deborah M. Dowsett.

Deaths.

In this city, on Friday evening, suddenly, Miss Caroline Andre, aged 39.

On Saturday morning, Archibald Hill, Esq., 64.

Joseph B. Grover, 15 years.

In Cambridge, 13th inst., F. W. Greenwood, son of the late Rev. Dr. Greenwood, 21 years 7 months.

In Cambridgeport, 15th inst., Mrs. Lucy M., wife of Capt. Francis D. Hardy, and daughter of Nicholas Brown, Esq. of Newburyport.

In Charlestown, 13th inst., Mr. Levi Bush, 84—14th inst., Mrs. Mary, widow of the late Dea. Joseph Phipps, 72.

In Dorchester, 12th inst., Benj. F. Willard, 43.

In Billerica, 14th inst., Joseph Warren Spaulding, 18.

In Brighton, 11th inst., Harriet, wife of George W. Raymond, and daughter of Benjamin and Almira Wood, 24 years 9 months.

In South Reading, 6th inst., Mrs Sally Butler, 52.

In Lynn, March 15, Mrs. Esther K. Peirce, 37.

In Lynn, March 5, Mary Follets, 85; Hannah Richards, 75; 6th, Isaiah Burrill, 65; 7th, Mrs. Elizabeth L. Law, 73.

In North Bridgewater, 10th inst., Col. Martin Cary, 52.

In Canton, 12th inst., Mrs. Lucy Tucker, wife of Capt. William Tucker, 54.

In Shutesbury, 5th inst., Michael Vermont, a Canadian Frenchman, supposed to be about 100 years old.

In Leicester, 7th inst., Charlotte E. Flint, oldest daughter of Dr. Edward Flint, 25.

In Ashburnham, 1st inst., Mrs. Hannah Hill, 75, mother to Ex-Governor Hill of N. H.

In Harvard, 3d inst. of lung fever, Capt. Oliver Hill, 75; a very worthy man, whose death will be deeply lamented, not only by his relatives, but by numerous friends.

In York, Me., Capt. James Brewster, 33. He was killed instantly by the falling of a heavy stick of timber in Capt. Moulton's ship-yard.

DEATHS IN THIS CITY FOR THE WEEK ENDING March 11.—Males 22. Females 14. Total 36. Still-born 4.

Diseases—Consumption 6, typhus fever, 8, brain do. 1, scarlet do. 1, lung do. 4, infantile 3, croup 2, disease of the heart 2, teething 1, apoplexy 1, dropsy on brain 1, pleurisy 1, inflammation of lungs 1, intemperance 1, debility 1, diarrhœa 1, disease of bowels 1.

Notices.

☞ THE SABBATH.—The American and Foreign Sabbath Union will hold a public meeting, *at Park street Church,* on the Sabbath evening before the Anniversaries, (May 23), and a discourse will be delivered, by the Rev. Mark Hopkins, D. D., President of Williams College, *On the importance of the Sabbath to the purity and permanence of Free Institutions.*

JUSTIN EDWARDS,
Secretary Am. and For. Union.

Boston, March 16, 1847. 2w.

☞ The Executive Committee of the DOCTRINAL TRACT SOCIETY are requested to meet at their Depository, No. 100 Washington street, Boston, on TUESDAY the 23d inst., at 10 o'clock A. M.

S. HARDING, Cor. Sec'ry.

☞ NOTICE.—A meeting will be held this (THURSDAY) evening, at the Old South Chapel, at 7 o'clock, for the purpose of raising funds to erect a building in Montreal, designed for the accommodation of Seamen and Immigrants, as a place of worship and instruction for destitute children; also to be used for a Temperance Hall, and other useful objects. THADDEUS OSGOOD,
Agent of the Friendly Union.

☞ THE SALEM STREET INSTITUTE is an association composed of the young men of Salem street church and congregation; the object of which is, the cultivation of the moral and intellectual faculties, and the collection of a Library. The exercises are to consist of lectures, debates, declamation and historical readings. The Institute meets once a fortnight, on Thursday evenings.

The Introductory Lecture will be delivered on Thursday evening of this week, in the Lecture Room of Salem street Church, by Rev. E. BEECHER, D. D., at 7¼ o'clk.
C.

☞ A CARD.—Please to grant me the privilege, Messrs. Editors, of expressing my gratitude to God, and to the friends of Sunday schools, for the entertainment which was granted me a few evenings since, at Park street Church.

A very interesting statement from the teachers of different schools in Boston was presented, with such observations and remarks as must have delighted all who were present. The subject of Sabbath school instruction is one of vast importance. And it is highly pleasing to all the friends of the Redeemer to witness the progress which has attended that cause from its commencement. I passed through Gloucester in England two years ago, and the name of Robert Raikes, the founder of Sabbath schools, was deeply impressed upon my mind. The honor of being the founder of Sabbath schools is more to be desired by the christian, than all the honor which has been achieved by all the leaders of armies from Alexander to this day.

Three hundred thousand teachers of Sabbath schools in Great Britain and the United States are employed every Lord's day in giving religious instruction to three millions of the rising race; and what is most gratifying, this is done freely on the part of these teachers of Bible truth. That many more may be raised up to promote the cause of Bible instruction, is the sincere desire and fervent prayer of THADDEUS OSGOOD.

Boston, March 9, 1847.

☞ A CARD.—My people, and other inhabitants of the town, made me a friendly Donation Visit, on Wednesday afternoon and evening of last week. More persons came together than our usual congregation on the Sabbath. They brought an abundance of food for the occasion, and to leave for family use; and the remark was made that if the food and fragments left, could be appropriated to the suffering Irish, many of them might be saved from starving to death. Besides food ready prepared, there were some loads of wood, grain, meal, meat, &c., and more value in money than in anything else. For all these and other expressions of kindness, affection and respect, for me and my family, by my parishioners, and other inhabitants of the town, we feel grateful, and do hereby express to them our gratitude. The season was one of much satisfaction and enjoyment to all present. While we feel *blessed* by this visit, we believe our visitors were more *blessed*; for we are assured on the highest authority, that "it is more *blessed* to give than to *receive.*" All felt that "it was good to be here." May this visit produce a good effect upon both minister and people, by making him more faithful and earnest in "declaring to them the whole counsel of God," and seeking their best good, temporal, spiritual and eternal, and by making them more prayerful and holy.

JAMES D. FARNSWORTH.

Boxborough, March 11, 1847.

It is not often that we find amongst the Medical Faculty sufficient candor to accord any merit whatever to "Patent Medicines," as it conflicts with their interest so to do—but below we give an exception.

OPINION OF A REGULAR PHYSICIAN.

EXETER, Me., Sept. 30, 1845.

This certifies that I have recommended the use of Wistar's Balsam of Wild Cherry for diseases of the Lungs, for two years past, and many bottles, to my knowledge, have been used by my patients, all with beneficial results. In two cases where it was thought confirmed consumption had taken place, the Wild Cherry effected a cure. E. BOYDEN, Physician at Exeter Corner.

None genuine unless signed I. BUTTS on the wrapper. For sale by SETH W. FOWLE, 138 Washington St.

BRONCHITIS,

Clergymen's Sore Throat, inflamed Tonsils, and other affections of the Throat and Chest, are treated according to the late discoveries of Dr. Horace Greene of New York, and Dr. Scudmore of England, with great success, by Dr. J. K. PALMER, practitioner in Chronic Diseases, No. 7 Brattle street, Boston. Dr. Palmer is an ingenious medical chemist, and an experienced Physician, and prepares all his remedies with his own hands. He is particularly successful in the cure of Scrofula, Piles, Diseases of the Skin, Dyspepsia, Rheumatism, habitual Costiveness, &c. &c. No charge for medical opinions or advice. 3mis. Dec. 24.

BRIGHTON MARKET.—MONDAY, MARCH 15.

From the Boston Daily Advertiser.

At market 375 Beef Cattle, 13 pairs working Oxen, 42 Cows and Calves, 1450 Sheep, and 960 Swine.

PRICES—*Beef Cattle*—The offerings small, and the cattle of inferior quality; yet we quote an advance from last week's prices. First quality 6,50 a 6,75; second 5,75 a 6,25; third 4,75 a 5,25.

Working Oxen—Sales made at \$68, \$74, \$82 and \$111.

Cows and Calves—\$18 to \$48 will include all sales.

Sheep—At prices ranging from \$2 to 6,75.

Swine—Hogs at wholesale 4½ and 5½c; at retail 5½ to 7c.

BOSTON MARKET.—MARCH 13.

FLOUR—The market remains unchanged, and is very dull. No sales have been made, except for immediate consumption—buyers holding off, though it is freely offered. We quote Genesee common brands \$7,12 a 7,18 and about the same for Michigan.

GRAIN—Round Corn has been sold at Railroad for 96c, and for some parcels 95c has been accepted. Of Southern we hear of no sales. A further improvement has taken place in oats. Sales North River 48 a 49c per bushel.—*Boston Daily Whig.*

Memoria Technica,

Or, the Art of Abbreviating those Studies which give the greatest labor to Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also, Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general. Embracing all the available Rules found in Mnemonics, Mnemotechny, of Ancient and Modern Times. To which is added a Perpetual Almanac for Two Thousand Years of Past Time and Time to Come. Adapted to the use of Schools. By LORENZO D. JOHNSON. Second edition, revised and improved.

IN presenting to the public the '*Memoria Technica,*' which, in some respects, may be said to contain a new theory of instruction, the Publishers beg leave to call the attention of Teachers, School Committees, and others interested in education, to the peculiar merits of the work. It has been already introduced into several of our best and most popular schools in Boston and vicinity, and has also received high commendation from many of our most distinguished clergymen and other literary men who have examined it.

NOTICES OF THE PRESS.

"This system of Mnemotechny, differing considerably from the one introduced by Prof. Gouraud, is designed to furnish all the rules for aiding the memory without lessening mental culture, which can be made available during a course of elementary study. The illustrations may be easily comprehended by any person of ordinary mental capacity, and the application of the principles upon which the system is based must necessarily furnish an agreeable and useful exercise to the mind. It is well adapted to common school instruction, and may be made a very profitable study, if rightly pursued. It should be a source of gratification to every friend of literature, that these formulas appear without any effort to excite the *marvellous*, and enshroud its principles in mystery. Every page of the work gives evidence of a desire to present the laws of association distinctly and clearly, so as to enable the learner to establish such relations between things, events, &c., as will aid the memory. We commend the book to teachers and all interested in this important subject."—*N. Y. Teachers' Advocate.*

"The art of improving the memory is surely a very important one, and whoever contributes anything to further this end, certainly renders an important service to the public. Mr. Johnson, we believe, has succeeded in bringing his system of mnemonics into such a practicable form, as will render it an essential aid to all who do not naturally have a great power of memory."—*Ch. Witness.*

"This is a treatise on artificial memory, prepared for the use of schools. The subject is a curious one, and worthy of attention."—*Boston Recorder.*

"This system of Mnemonics, being the first work of the kind ever prepared for the use of schools, and being so arranged and simplified that any one of ordinary capacities may easily acquire a knowledge of its principles, is certainly worthy of examination and study. It is most emphatically *an aid to the memory*, and as such, is well adapted to common school instruction. We heartily commend it to public notice, while we hope that Mr. Johnson will receive the reward due to his industry and perseverance by seeing this work extensively introduced into our schools, public and private."—*Temp Standard.*

"The author promises to endow his pupils with an infinite faculty of memory. If he can do it without too much trouble on the part of the recipients, he will do a good thing, and as far as we can judge, he seems likely to accomplish it. While his system is much more simple than any we have before examined, it contains a great deal more. Moreover, it makes the thing a matter of practical education, within the reach of all, without any need of paying round prices for the instructions of itinerant 'professors;' any person of common sense and ordinary industry can master the scheme in a few hours' study, and satisfy himself by experience of the advantages to be derived from it. The power of holding isolated facts in the mind is one of the rarest of intellectual gifts, and a simple and convenient system of mnemonics has been sought for with a perseverance that indicates that it is somewhere to be found."—*Chronotype.*

"There are minds of a certain class that are wont to be interested in mnemonics, and we doubt not that such may find valuable assistance in a work of this kind."

N. E. Puritan.

"The book, although designed and adapted to the use of schools, is nevertheless worthy the attention of all persons who wish to assist or strengthen the memory."

N. E. Washingtonian.

"A very ingenious and useful book, designed to shorten the labor of those studies which require the exercise of the memory, by a system of memorizing."

Reading Gazette, Pa.

"This is the title of a work on Mnemonics, prepared for the use of schools. The peculiar improvement of this system on that of Gray's 'Memoria Technica,' consists in giving a numerical value to *consonant sounds*, which, by the aid of vowels, can be made into date words, conveying to the understanding, as well as to the memory, a familiar idea, and thus making a twofold impression in the retentive faculties. The question which the work presents is this:—Can words, which are the representatives of *ideas*, be more easily retained in the memory than figures? The author has given opportunity to test this question in more than four thousand *date words*, which are placed opposite the same number of well-selected facts, in the book before us—facts which must be useful to all lovers of useful knowledge.

We feel no hesitation in recommending this work to the deliberate attention of teachers, and the guardians of youth. We learn that it is received into several of the schools in Boston, and used as an auxiliary help to the studies now pursued by the pupils."—*Boston Courier.*

"We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject, and who has been employed to teach his system by some of our most experienced teachers and wisest men."—*Ch. Register.*

"We have given the work a partial examination, sufficient to become convinced that the subject is one of importance."—*Ch. Watchman.*

The Memoria Technica is now studied in some of our best schools; and the system taught in it appears to be much approved by those who have made trial of it."

Evening Traveller.

☞ The work contains a vast amount of important facts and useful information; which, aside from its value as a system of instruction, render it, as has been justly said by many who have examined it, well worth the price of the work as a mere book of *reference.*

Published by GOULD, KENDALL & LINCOLN, 59 Washington street. March 18.

Astronomy

FOR ACADEMIES AND COMMON SCHOOLS.

ONE of the most original, practical and complete works upon this subject that has ever appeared, has just been issued from the New York press. It is entitled ELEMENTARY ASTRONOMY, accompanied by SIXTEEN COLORED MAPS, each 3 by 3 1-2 feet, designed to illustrate the Mechanism of the Heavens, and for the use of Public Lecturers, Private Learners, Academies and Schools, by H. Mattison, New York; Huntington & Savage.

This splendid series of Maps is going into use with unprecedented rapidity all over the country. They were used with great effect by Rev. S. H. Cox, D. D., in his recent Astronomical Lectures in the Broadway Tabernacle, New York, and publicly commended by him in the strongest terms, as an original and admirable work, better adapted to the study of Astronomy than any work heretofore published.

It has been introduced into Rhode Island, at the earnest solicitation of Mr. Barnard, and the light in which it is there regarded may be understood by the following:

PROVIDENCE, March 11, 1847.

From a brief examination of Mattison's Elementary Astronomy and the accompanying Maps, we have formed a favorable opinion of their utility to pupils in that branch of study; and have recommended their introduction into the High School of the City of Providence.

A. CASWELL, Prof. of Mathematics and Astronomy in Brown University.

N. BISHOP, Superintendent of Public Schools.

☞ The price of the work is as follows:—

Maps, per set of 16, on cloth, with rollers	\$20.00
" " on strong paper, without cloth backs	15.00
Books (200) pages per copy	37½

For sale by JOHN P. JEWETT & CO., 23 Cornhill, Boston, who are the sole Agents for the sale of the work for the Eastern half of Massachusetts. March 18.

Great Reduction in Prices.

IN order to bring the elementary publications of the American Sunday School Union within the reach of every Sunday school, and to enable each child to own a Question Book and Hymn Book, as well as a Testament, the prices of the following valuable books have been reduced, viz:—

Union Questions; or, Questions on Select Portions of Scripture. 12 volumes. Reduced price, each 6¼ cents.

The Child's Scripture Question Book, designed for the younger classes of Sabbath schools.

The answer to the questions are short, simple, and as far as practicable, in Bible language. 197 pages, 18mo., embellished with sixty-three engravings. Reduced price, 10 cents.

New Question Book for Sunday schools. The Consecutive Union Question Book on the Gospel by St. Matthew. Arranged in the order of chapters and verses.

This volume is the first of a *New Series* to be constructed on the plan of selected lessons in the *order of the Gospels*, taking the chapters in order, and framing questions on each verse in succession. Those who prefer this plan to that of a topical or harmonized series will find this a valuable manual. Reduced price, 6¼ cents.

Union Hymns; or, Hymns for Sabbath Schools, Bible Classes, Teachers' Meetings, Anniversaries, &c.

The arrangement embraces thirty-five general titles placed on the top of each page, with an index of subjects. The subject also of each hymn is especially designated by a title. The volume contains 516 hymns. In boards, with leather backs. Reduced price, 10 cents.

For sale at the Depository of the American S. S. Union, No. 5 Cornhill.

March 18. WM. B. TAPPAN, Agent.

Youth's Companion.

PUBLISHED WEEKLY BY

NATHANIEL WILLIS,

NO. 11 CORNHILL, BOSTON.

Price, \$1,00 a year, in advance. Six Copies for \$5,00.

Extract of a letter to the Editor of the Companion, dated

CURTISVILLE, Mass., Aug. 22d, 1846.

Mr. Willis. Dear Sir:—I herein enclose two dollars. I mean to send the remainder as soon as possible. I do not feel able to take the Companion, but I cannot bear to give it up; and I shall exert myself very hard to pay for it, rather than to give it up. * * * Your friend, J. H. A.

Library of Biography—*Six Vols.*,

CONTAINING Memoir of Rev. G. Bedell, D. D., by Stephen H. Tyng. Memoir of Henry Martyn, with introductory essay and notes. Memoir of Rev. Elias Cornelius, by B. B. Edwards. Memoir of Rev. Samuel Green, by Rev. Dr. Storrs. Memoir of Rev. E. Porter, D. D. Memoir of Rev. Christian Frederick Swartz.

Either volume sold separately by B. PERKINS & CO., 100 Washington street. March 18.

Ipswich Female Seminary.

THE Summer Term of this Institution will commence on WEDNESDAY, April 21, and continue 20 weeks, including two weeks' vacation. It will be under the care of Rev. and Mrs. JOHN P. COWLES, as Principals, of whom catalogues, containing all necessary information, may be obtained. Early application should be made.

6w. March 11.

Exchange of Board.

A CLERGYMAN in the vicinity of Boston, will take into his family to board and instruct, one or two lads, in exchange for the board of his son, a lad in a store in this city. Inquire at this office. eow4t. March 18.

Wrentham Academy.

THE Spring Term will commence TUESDAY, the 9th of March, and continue eleven weeks, followed by a vacation of two weeks.

This Institution is designed to fit young men for college, and to qualify the student for any department in life he may be called to fill. The course of instruction will be thorough and systematic; consequently those not intending to give their entire attention to the school, while members, are advised not to make application for admission. L. ALLEN KINGSBURY.

f11. 4wis* SETH DEWING, JR.

Young Ladies' Institute,

PITTSFIELD, MASS.,

Conducted by REV. W. H. TYLER, A. M.

THE Summer Session of this Institution, with greatly improved facilities and accommodations, will commence *on the first Thursday in May next*, and continue twenty-two weeks.

The Institute affords the best advantages for acquiring a thorough acquaintance with all the solid and ornamental branches of a finished female education.

Circulars, &c. on application. tf. March 18.

Wheaton Female Seminary,

NORTON, MASS.

THE Summer Term of this Institution will commence on WEDNESDAY, April 21st, and continue fourteen weeks, under the care of Miss ELIZABETH A. CATE, as Principal.

Tuition in English branches, including Vocal Music and Calisthenics, \$7,00 per term. Languages, Music, Painting and Drawing, a separate charge.

Board, including washing, \$1,75 per week. Fuel and lights a separate charge.

W. BARROWS, Secretary.

Norton, March 18, 1847. 4w.

Charlestown Female Seminary.

THE Forty-ninth Term of this Institution will commence on TUESDAY the 13th of April next, and continue 16 or 17 weeks.

The liberal patronage which this Seminary has so long enjoyed, enables the Trustees not only to add constantly to their facilities of communicating instruction, but to increase the number of their scholarships. A few more young ladies of any religious denomination, whose character and habits give promise of usefulness, and who need assistance in the payment of tuition, can be assisted by early application to the subscriber, who will also send a printed plan of the Seminary to any order.

P. S.—A public examination of the pupils will be held on Thursday, March 25th, commencing at ½ past 8 o'clk. A. M.

A. J. BELLOWS, Jr., for the Trustees.

Seminary Place, Charlestown, March 18, 1847. 4tis.

Teacher Wanted.

A LADY, thoroughly educated, and competent to give instruction in French and Music on the Piano and Guitar, is wanted as an assistant in a Female Institute, in a very healthy village on the sea-board of North Carolina. Session to commence the 1st of July next. Letters, stating terms, &c., addressed to Rev. WM. S. LANGDON, Raleigh, N. C., will receive prompt attention.

5w. Feb. 25.

The Pilgrim's Harp.

BY Rev. J. L. Merrick, eleven years Missionary to the Persians.

Just published by CROCKER & BREWSTER, 47 Washington street. March 18.

Smith's Reply to Mann.

A REPLY to the Sequel of Hon. Horace Mann, being a Supplement to The Bible, the Rod and Religion, in Common Schools. This day published by J. M. WHITTEMORE, 114 Washington street.

P. S. Also for sale, M. Hale Smith's pamphlet, entitled The Bible, the Rod and Religion, in Common Schools, and the Sequel to it, by Hon. Horace Mann; price 12½ cents. March 18.

State Map Massachusetts.

A FEW copies for sale at a reduced price, by JOHN M. WHITTEMORE, 114 Washington street. 18.

Loring's Mass. Register,

Or Record Book of Valuable Information.

THE New England Historical and Genealogical Register, edited by Rev. Dr. Cogswell, thus notices the above: "This volume is the eightieth of the Massachusetts Register, and its value as a work of reference will, we think, be appreciated by the public for as many years to come. Such a work is much needed by all classes of business men throughout the State. It comprises statistics of civil officers; professional men; societies and associations, literary, scientific, religious and benevolent; commerce; mercantile affairs; naval and military officers; courts and justices; institutions of learning, and also those for benevolent purposes; corporations of all kinds. It is literally *multum in parvo.* Mr. Loring, who has much of a historical taste, deserves great praise for his endeavors to render it accurate and useful; and it should have an extensive circulation in the State." March 18.

Private Board.

THREE or Four Single Gentlemen of religious habits, may obtain spacious, pleasant apartments, with supper and breakfast in a small family, where there are no children, two miles from Boston, and near the omnibus routes. Those wishing to secure the enjoyment of fruits and flowers, and quietude the coming season, would do well to apply immediately. Further particulars may be obtained by addressing "Quiet," at this office.

March 11. tf.

Two Useful Books

BY MASSACHUSETTS S. S. SOCIETY.

A SABBATH NOTE-BOOK. A neat little volume, containing for each Sabbath in the year two blank pages, with heads for minutes of private, family, and public worship, the Sabbath school, &c. On each left hand page, at the top, is a place for inserting the hour of rising, for noting what scriptures you read, and for other items; below this is a space for noting the religious reading of the family, and by whom morning prayer was offered. Still lower, a place to mention where you attend church, the name of the preacher, and the text for the sermon. At the bottom are similar blanks for inserting the same items for the afternoon. At the top of the right hand page is a large blank left for any little incidents or thoughts you may wish to record; below it a place for speaking of the proceedings of the Sabbath school; and lastly, notes of the evening worship, manner of spending the evening, resolves for the week, hour of retiring, &c.

The author claims that this method of keeping a diary tends to the improvement of the mind and the heart; to the better observance of the Sabbath; also to perpetuate the blessings of holy time; and to produce satisfaction in the review of the day at its close. Price, 30 cts.

MANUAL FOR MATERNAL ASSOCIATIONS. This book is in seven sections, in one or another of which may be found something on almost every topic connected with the general subject of maternal associations. Its pretensions are humble, but its merits are entitled to consideration. It professes to be but an attempt at what seems to be wanted in the department to which it belongs, but it in fact is much more than an attempt. It is a little book, but it contains, it is believed, in instruction, hints, references to books to be consulted, and directions how to proceed in maternal associations, &c., altogether more to aid mothers in their maternal duties than can be found anywhere in the English language, or indeed in any language; nor should any member of a maternal association fail to own the book, and use it for her own benefit, and the benefit of the maternal association to which she belongs. Price, 12 cents.

March 18. C. C. DEAN, Treasurer.

Practical Phrenology

By exact instrumental measurements of the shape and size of the head.

ENOS STEVENS, the Mathematical Phrenologist, will remain a few weeks at 61 Bedford street, Boston, where he will wait on Ladies and Gentlemen, who wish their Phrenological Developments measured accurately with the Cephalometer, and protracted in various profile views on charts, and their talents, sentiments, and other mental capacities described entirely from the instrumental measurements and profiles of their heads.

March 19.

Highly Important

TO TEACHERS AND SCHOOL COMMITTEES.

JOHN P. JEWETT & CO., 23 Cornhill, Boston, have in the course of publication, to be issued in a few weeks, a new and beautiful set of OUTLINE MAPS.

These maps are on a large scale, and have been prepared with great care, and are now being drawn on stone, by one of the best lithographers in the United States. No pains or expense will be spared on the part of the publishers to bring out a series of maps every way worthy the patronage of the friends of education. We intend not only to produce a beautiful and highly finished set, but we are also determined to put them at so low a price, that the poorest school district shall not be obliged to dispense with them on account of their cost. We shall hope for large sales, and be satisfied with small profits.

Teachers and School Committees are invited to call at the bookstore of the publishers, and examine specimen numbers.

4wis. March 4.

Milk Street!, Milk Street!!

MILK STREET!!!

SILK AND SHAWL STORE

THE ONLY ESTABLISHMENT KEPT BY

JEWETT & PRESCOTT,

IN THE CITY OF BOSTON, OR ELSEWHERE.

Ladies and Gentlemen purchasing

Silk Goods and Shawls,

BOMBAZINES, ALPACCAS, &C., IN BOSTON, FOR THEIR OWN USE, OR TO SELL AGAIN, are invited to visit the

NEW AND UNRIVALLED ESTABLISHMENT

Kept by JEWETT & PRESCOTT,

NEXT TO THE OLD SOUTH CHURCH,

IN MILK STREET,

A few steps only from Washington Street.

JEWETT & PRESCOTT will conduct their Establishment on the Wholesale and Retail principle combined, and guarantee to furnish the LARGEST ASSORTMENT of Choice and Elegant

SHAWLS AND DRESS SILKS

In Boston, all of which will be offered by the

'Package, Piece, or Dress Pattern,'

At the SMALLEST ADVANCE from the cost of importation.

Purchasers from the *CITY* and *COUNTRY* are invited to examine the *IMMENSE VARIETY* of

Choice and Beautiful Goods

Just imported for our *SPRING SALES*, and now opening. Very handsome

LONG SHAWLS,

In all the fashionable designs and colors. Low priced, Medium, and Expensive

SQUARE SHAWLS,

Of every style and quality.

Cases of elegant 3-4 and 4-4 Cameleon Figured and Striped

SILKS.

BROCADE and *GROS DE NESSINE* SILKS, for DRESSES, with every other choice and desirable style that can be produced. Fine Black Gros de Rhine, French Lustrings, Matteoni and Gros de Paris SILKS; Black and Blue-Black SILKS—of every quality—from 50 cents to \$2 per yard. German and French

SATINS.

Also, a full assortment of

Bombazines and Alpaccas,

Most of which are BOUGHT AT AUCTION, and will be sold *BELOW THE MARKET PRICES.*

JEWETT & PRESCOTT'S

Retail Department

Contains the Richest and most Extensive assortment of fashionable

SHAWLS AND SILKS

Ever offered to the public. Our

WHOLESALE DEPARTMENT

Is also complete in every respect—and we offer to

Country and City Merchants

the most LIBERAL TERMS and Greatest Inducements to be found at any Silk and Shawl Store in Boston.

The superiority of JEWETT & PRESCOTT'S Shawls and Silks is acknowledged everywhere—and their choice styles and fabrics too well known to need further recommendation—and, with the

Most Spacious and Magnificent Store,

(Internally and externally,) in the WHOLE

New England States!

We are enabled to transact the Silk and Shawl business with unrivalled facilities.

WHOLESALE & RETAIL,

MILK STREET . . . BOSTON,

NEXT TO THE OLD SOUTH CHURCH.

3m. March 11.

New Store.

EDWARD C. STEVENS,

NO. 239 WASHINGTON ST., UP STAIRS,

Near the Marlboro' Hotel.

THE Subscriber has taken the new and spacious Granite Store, NO. 239 WASHINGTON STREET, UP STAIRS, where he offers, at *WHOLESALE AND RETAIL*, a large and full assortment of the

DIFFERENT STYLES OF CARPETINGS,

(Manufactured expressly for his own sales,) and will be constantly receiving from other manufactories, a *Large Assortment* of the following goods:

DESCRIPTION OF THE GOODS—VIZ.

Wilton and Brussels Carpeting; Tapestry; Imperial Three Ply; Double Super Ingrain; Superfine Ingrain; Extra-Fine and Fine Ingrain; Low priced all Wool; Cotton and Wool Ingrain; Royal Damask Venetian; Royal Twilled Venetian; Plain Twilled Venetian; Heavy Plain Venetian; Heavy Sheet Oil Cloth, 24 feet wide, cut to fit rooms of all sizes; Medium ditto ditto; Plain and Check Mattings; Axminster, Chenille and Tufted Rugs; Oval and Hollow Stair Rods; Green Baizes; English Druggetts; Sheepskin Mats; Carpet Bindings.

Two Thousand Carpet Bags, at wholesale and retail.

Having made his arrangements with the manufacturers since the passage of the new tariff, he is prepared to offer a large and complete assortment of CARPETINGS, at the manufacturer's price. The Carpet Room is the largest in the city; number of square feet, two thousand two hundred and twenty-six.

☞ Your attention is respectfully solicited to examine the stock of goods, which for designs of patterns and combination of colors, are not to be surpassed by any establishment in this country.

₊ Also, a large lot of Carpetings purchased at auction, will be sold low.

EDWARD C. STEVENS,

No. 239 Washington street, BOSTON.

6mis. March 18.

French Hats.

IN STORE, of my own importation; also, my own manufacture, of all styles and prices,

2000 Caps.

I have also on hand a very extensive stock of Caps for Gentlemen, Youth and Children, and am constantly making up the new styles as soon as they are out. Will the reader please examine.

Wholesale Rooms, 2d and 3d stories, 173 Washington street, Boston.

W. M. SHUTE.

March 11

Notice to Invalids.

INVALIDS afflicted with chronic or nervous diseases, or have too delicate health to allow of out-door exercise in New England, will find RICHMOND, VA. a favorable location for the Winter and Spring.

The subscriber came from Massachusetts to Richmond in October, 1845, affected with a chronic disease of his lungs, and has recovered so as to resume the practice of medicine.

He has taken a house which will enable him to accommodate six or eight invalids with the comforts of a northern family; likewise has made himself acquainted with some of the most suitable boarding-houses for invalids, and will most cheerfully give any information or render any assistance to them to obtain suitable accommodations.

He will be at the Powhattan House each day from 11 to 12, M.—the remainder of the time at his house, corner of Grace and Adams streets, Shockoe Hill. He is permitted to refer to Drs. JACKSON, WARE, HOMANS, JEFFRIES, BIGELOW, and HOLMES, of Boston.

A. H. WILDER, M. D.

Richmond, Nov. 16, 1846. 4wdoc3.4wmarch1.

PHILOSOPHICAL INSTRUMENTS,

ILLUSTRATING

NATURAL PHILOSOPHY,	ELECTRICITY,
ASTRONOMY,	GALVANISM,
CHEMISTRY,	MAGNETISM,
PNEUMATICS,	ELECTRO MAGNETISM,
HYDROSTATICS,	DAGUERREOTYPE,
HYDRAULICS,	OPTICS, &c. &c.,

MANUFACTURED BY

N. B. Chamberlain,

NOS. 3 & 9 SCHOOL STREET, BOSTON.

1y. April 10.

Great Bargains in Fancy Goods.

THE Subscriber, in consequence of being about to remove his place of business, and wishing to reduce the large stock of goods which he has now on hand, offers for the space of 15 days, his entire stock, at a reduction of 25 per cent from former prices.

A. S. JORDAN, No. 2 Milk street. Feb. 25.

Berlin Iron Goods.

JUST received per Packet Havre, a large variety of BERLIN IRON COMBS and Brooches, of the latest styles. Also a prime lot of heavy SILK PURSES, for gentlemen.

For sale at wholesale and retail by A. S. JORDAN, 2 Milk street, 2 doors from Washington street. Feb. 25.

A. R. CAMPBELL'S

TEMPERANCE EATING HOUSE,

NO. 7 WILSON'S LANE, BOSTON.

Meals served up at all hours of the day, Sundays excepted.

1y. March 1.

SETH GOLDSMITH,

BOOK-BINDER,

NO. 30 CORNHILL,

Boston.

Periodicals, Music, etc., neatly bound.

6w. Feb. 25.

LYON & POWERS,

MERCHANT TAILORS,

No. 52 Court street,

GEORGE LYON, A. H. POWERS, BOSTON.

May 28. 1y.

LITCH'S

DAGUERREOTYPE ROOMS,

NO. 96 WASHINGTON STREET, BOSTON.

tf. Oct. 29.

Poetry.

For the Boston Recorder.

"I WILL NEVER LEAVE NOR FORSAKE THEE."

BY KATE CAPTAIN.

There stood a sweet Home on a soft sloping lawn,
'Round which the clear skies of contentment were drawn;
'Twas the home of the christian—and up the still air,
Rolled each morning and evening the incense of prayer.
How lovely the dwelling! Death marked its repose,
Unfurled to the breeze his dark banner of woes,
Enshrouded that home in the midnight of gloom,
And bore from its precincts the loved, to the tomb.
But there stole to each heart from the mansion of light,
A ray for their darkness, a song for their night;
Not the voice of an angel such joy could afford,
"*I never will leave thee,*"—A whisper from God.

A Captive was pining within his lone cell,
And over his fetters the burning tears fell,
As he thought of the days that had swiftly flown by,
Of his father's kind counsels, his mother's mild eye,
Of the friends that had thronged him through fortune's bright ways,
As the birds and the blossoms throng bright sunny days,
When a beautiful rainbow, let down from God's throne,
Encircled the prisoner within his cell lone,
And on it was graven in fetters of light,
This joy for his sorrow, this song for his night:
"Cease thy sighs, Captive, from sadness awake,
'I never will leave thee,—No, never forsake.'"

A Christian was mourning; his songs were unsung;
His harp on the willows all silently hung,
Save when the wild wind o'er its trembling strings swept,
And waked a sad dirge for the blessings that slept.
He mourned for his sins at the stroke of the rod,
While he bitterly murmured, "Forsaken of God."
But there rose on his darkness a day-star of light,
A balm for his sorrows, a song in his night.
'Twas the voice of his Savior: "I've witnessed each tear,
Each sigh in thy sadness has entered mine ear;
For a moment in love I have hidden my face,
'*But I never will leave thee,*'—Sweet promise of grace!"

A Pilgrim drew near to the waters of death,
His pulses were feeble, and weary his breath;
His spirit grew faint as he touched the dark wave,
And tremblingly prayed his Redeemer to save;
In this hour of his peril, this night of his need,
For the arm of his Savior his footsteps to lead.
A mingling of light and music passed by,
The cold misty wreaths were dissolved in the sky;
A form had descended enfolded in light,
With this joy for his sorrow, this song for his night;
And he trusted the word as it fell on his ear,
"I never will leave thee—then why shouldst thou fear?"

"I never will leave thee,"—oh who would despair,
While this promise descends from the Hearer of prayer!
Fond hopes may be blighted ere yet they have bloomed,
Affection's loved objects be early entombed;
Bright gems that the spirit with fondness has shrined,
May canker the heart that has round them entwined,
Yet the spirit may trust in its gloomiest day,
To One who'll ne'er leave it, nor ever betray.
"I will not forsake thee,"—In letters of light
This promise is graven, and greeteth the sight;
In the rosy-hued morn, the star-lighted even,
At the gate of the tomb, o'er the portals of Heaven.

For the Boston Recorder.

CALL FOR MISSIONARIES

Hark! the Macedonian cry,
"Come and help us, or we die,"
Echoing from a thousand hills,
Stretching wide, creation fills.

Go then, ye ransomed of the Lord,
Go and proclaim your Savior's word;
And where the works of sin abound,
There let the man of Christ be found.

Publish abroad the *Father's* grace,
Sing of his truth and righteousness;
Tell of the wondrous love that gave
Jesus his son, our souls to save.

Tell of the blessed *Savior's* love,
Who, from his radiant throne above,
Bent down on earth his pitying eye,
Bought and redeemed us, doomed to die.

Tell of the *Spirit's* pleading power,
When in that agonizing hour,
O'erwhelmed with guilt and mad despair,
You sought and found relief in prayer.

Tell of that world of endless light,
Where Jesus sits 'mid angels bright;
Who, crown on head, and harp in hand,
Around their great Creator stand.

Tell of that dreadful world of woe,
Where reigns supreme man's deadliest foe;
'Mid fiends who at his bidding wait,
To drag the sinner to his fate.

The sinner burdened with his guilt,
Point to the blood so freely spilt;
Point to the Lamb that once was slain,
To wash away sin's guilty stain.

Then through the earth his praise proclaim,
Till every tongue shall know his name;
Till sea and land unite their voice
With those who round his throne rejoice.

G—x—r.

Miscellaneous.

How to Govern a Family.

Now sit down, and I will tell you how Jacob Humphrey,—*Uncle Jacob*, every body used to call him,—tried a new method for governing his family, and how he succeeded.

You see Uncle Jacob was a plain sort of a man, who knew a great deal more about his own farm than he did about Europe or Asia; and why shouldn't he, for he was born there, and so was his father before him; nor did he often meet with folks who had been every where and seen every thing, and moreover, he didn't take a paper.

'O, that was the worst of all.'

Well, perhaps it was; but Uncle Jacob had never had his mind enlightened on the moral turpitude of such conduct, and some allowance is to be made for that, you know.

When Jacob's father died, he took charge of the homestead, married a daughter of farmer Clapp, who lived next neighbor, and which daughter Jacob declared had not her equal in the whole world; all of which was very natural, especially as he never had been acquainted with more than about a dozen girls beside Betsy. Betsy Clapp, however, was a nice girl, and so Jacob made her his wife.

Now it came to pass, after many days, that Jacob Humphrey had quite a large family of children growing up around him, consisting of five sons and four daughters. It came to pass, moreover, that these five sons and four daughters, as they grew up, did not receive any education, except what each one provided for him or herself, with such juvenile assistance as other children could give.

'What, didn't they go to school at all?'

O yes, they went to the district school, where the teacher taught them 'to read, write and cypher;' and the scholars taught them sundry other things in *their* line, which they learned sooner, and remembered longer.—And all this wasn't strange, as their parents did not take the 'Common School Journal,' nor the 'Mothers' Magazine,' nor did they believe much in sending children to the 'cademy,' to learn what 'wouldn't never do 'em no good.'

They all bid fair to be self-educated men and women; and prominent among the branches in which they became proficient were 'disobedience to parents,' and 'quarrels with one another.'

Uncle Jacob and Aunt Betsy had no control over the children, so that each one did what seemed right in his own eyes. Sometimes, when all were pleased, every thing was fair and mild in the old kitchen as a summer sunset; but as there were so many of them to be pleased, this did not very frequently happen; and then a cloud would pass over the sky. Then it would happen that some unquiet spirit would possess them all at once, when the storm, for a time restrained, but gathering force all the while, would at length break forth in a very tempest of passion, in which Lion, the old house-dog, and the cats, would not unfrequently bear a part; indeed, it did not seem quite so out of place in them.

'What the dogs is all this racket about,' said Uncle Jacob, as he entered the house one day. 'Wife, what *do* you have such a noise for?'

'You know, Jacob, I can't do nothing with the plaguey young ones,' replied Mrs. Humphrey.

John sat on the floor, pinching the ears of old Lion; Nanny, a fat little thing, just learning to walk, was trying to lift the cat by one leg; Bob and Sal, who had just returned from school, were attempting, in 'converse high,' to settle the disputed boundary in a plate of pudding, out of which they were both eating; while little Jake, his father's favorite and namesake, was drawing about, at fearful speed, a little wagon with board wheels, thus completing the deafening harmony.

'I do declare, Jake,' said Aunt Betsy, 'if you don't take that old wagon out doors, I'll knock you over.'

So saying, she aimed a murderous blow at poor Jake, who, well skilled in such discipline, dodged it with an aptness only acquired by long practice, and waiting till his mother was fairly out of reach, his chariot wheels were again heard in the grand chorus. Uncle Jacob said nothing, but sat a few minutes, to give patience her perfect work; then, with one foot he sent chariot and charioteer in one general ruin across the floor, and marching straight over the fallen hero, went out 'to do the chores.'

In process of time, the old man became interested in the subject of religion, and subsequently, a genuine Christian, simple-hearted and honest as a child, and devoted as a Christian only can be. Aunt Betsy, also, and two or three of the children, became the subjects of regenerating grace. How changed! Old things were passed away, and all things became new; affairs went on so sweetly, they marvelled at themselves, 'the change appeared so great.'

But the old leaven was not wholly worked out, and occasionally, little fretful disputes would becloud the otherwise fair sunshine of the family. True, it did not increase to any alarming degree, but was sufficient to disturb the quiet harmony of the family circle, and caused many a sad moment to the pious heart and sensitive conscience of Uncle Jacob.

'The happiness of many a Christian family is almost destroyed in this same way.'

Alas, too often. The old man queried with himself how he could stop this, for argument and exhortation he had tried in vain. At length he hit upon a plan, and determined the next occasion to try its efficacy. He had strong faith in the power of prayer, and usually, strong faith with which to pray.

He was not long in waiting for an opportunity to test his plan. Some trifling thing gave occasion to a disagreement between two of the younger children, which waxed quite warm, and was taken sides in by the others, until there was a complete jargon of sharp and rather angry contention.

'Children,' said Uncle Jacob, 'after sitting in silence until the storm had gotten dangerously high, 'Children, *let us pray*.' This was a new mode of attack. Aunt Betsy raised her spectacles, and gazed in astonishment at her husband, as if she had a presentiment that something was going to happen. The five sons and four daughters looked aghast, first at their father, and then at each other, uncertain as to what really was the old man's meaning. But they were not long in doubt, for before they could exchange the second look, their father was on his knees, sending up his supplication, simple and ardent, that God would give them grace to overcome the sinful habit that so destroyed their peace of mind, and especially that those who were disciples of Him *who did not strive*, might exhibit the spirit of their Master.

His prayer was short, as all good prayers are, and when he said 'Amen,' there was a calm, as complete and grateful as that which rested on Galilee's waters, when the Lord said, 'Peace, be still.' I need not say, *that* dispute was settled, and never alluded to afterward.

A week or ten days had passed, and all was quiet in the old kitchen, when one day Uncle Jacob came into the house, and as he entered the door, the sound of angry voices struck upon his ear.

'They are at it again, husband,' said Aunt Betsy, as she saw him enter.

'Let us pray,' said Uncle Jacob. They all understood it now, and felt the severe rebuke. Again the storm was hushed to rest, and a sacred fear pervaded that circle, which lasted many days.

A month or two had passed, and the boys were one day in the field with their father at work. Something went wrong, and a severe dispute arose. The old man bore it as long as he could, and stopping, 'Boys,' says he, 'boys, let us pray.' He did pray, and contention ceased.

'Husband,' said Aunt Betsy, 'husband, what a difference it *has* made with the children, your praying with them so. That was a first-rate plan, that's a fact. They cry so when you pray, and then they are so good and loving afterwards,—'tis first rate. And then they don't hardly ever speak cross now; and they mind so much better, too. I guess you must pray every day, husband; hadn't you better, it does so much good?'

'I guess I must,' said Uncle Jacob, for he hadn't done it before. 'I guess I must, and read the Bible *more*.'

'Yes,' said Aunt Betsy, 'read the Bible, too.'

'Well, how did they come out?'

Come out? Why, well enough, of course. Those who persevere in prayer, in the right spirit, always prevail. Uncle Jacob's family became one of the most pleasant and well-ordered families that could be found. If any serious difficulty ever occurred, '*Let us pray*,' would set it all right in a few moments; and I think if Christian parents would adopt this plan, the bickerings and strife that too often destroy the peace of the household circle, would be more effectually overcome.

'That was nice, that plan of Uncle Jacob's; that 'Let us pray' was the very thing, wasn't it?'—*Ch. Reflector.*

Resources of New Mexico.

A correspondent of the St. Louis Republican, writing from Santa Fe, under date of Nov. 15th, 1846, gives the following interesting particulars respecting the resources, &c., of New Mexico.

Whatever interest the public may have attached to the military movements in New Mexico, it has no doubt by this time ceased. New Mexico is our own; and the questions of probably the most interest at the present time, are as to what can be made out of this infant member of the republican family? What is it worth? What has it in resources existing, or prospective, to render it worthy the attention of our migratory and enterprising citizens? New Mexico has heretofore only attracted attention from the overland trade between it and Missouri. This trade has been prosperous and profitable only by reason of a reduction of duties suffered by the Mexican Government on goods introduced through the frontier port of Santa Fe, and unless the same indulgence of low duties be granted hereafter, on goods introduced over land by the ports of El Paso del Norte, or Chihuahua, what has been called the "Santa Fe trade" will be at an end. To introduce goods with profit by the overland route, incurring all the expenses incident to so many hundreds miles of transportation, and afterwards paying the full exactions of the Mexican tariff, would be impossible.

Considering the trade as at an end except so far as regards the supply of New Mexico, the question arises, what other resources has New Mexico? They are as follows:—It is pre-eminently a stock-raising country. Its mild and uniform climate, its open and genial winters, enable all kinds of stock to live and thrive during the whole year, without the labor of laying up provender for winter. The pasturage of its valleys and high table land prairies, is particularly adapted to the growing of sheep; and but a few years ago, myriads of these animals thronged every valley and table land of the settled parts of the territory. "Rancheros" then owned their 20,000 and 50,000, besides other descriptions of sheep. But the Indians of the borders, taking advantage of the neglect of a weak and unprotecting government, have scattered and destroyed these flocks, and slain many of the shepherds. But a certainty of protection, and a little industry and enterprise, would soon restore the wool-clad multitude. There can be no country on this or the eastern continent, better adapted, by climate or pasturage, for the different species of fine wooled sheep; and I shall be much disappointed if, in a few years, the manufacturers of the United States do not receive all their finer wools from New Mexico. Horned cattle, horses, mules and asses, are reared with as much facility as sheep, subsisting the whole year on the pasturage alone. A little enterprise is only necessary to improve the breed, and the finest of every species of domestic animals will be found in New Mexico. All the kinds of stock mentioned, cannot only be reared with little labor or no expense, and in countless herds and flocks, but, when reared, can be taken by grassy plains, affording, at the proper season, luxuriant pasturage, to Missouri, Arkansas, Texas, or the interior northern states of Mexico, wherever the best market offers, and arrive at their destination in as good condition as when they left their native grazing ground. To secure the growth of this important source of wealth in this Territory, the various tribes of Indians who have for years been killing the inhabitants and driving off their stock with impunity, must be made to feel the power of the United States, and to understand that the New Mexicans are her citizens, and that they are to be respected accordingly. A necessary and judiciously exercised severity on the part of our government, towards these Indians *now*, would doubtless save many lives and much property hereafter, in New Mexico.

But the most attractive, and, no doubt, important resource of New Mexico, will be found in its undeveloped mineral wealth. There are to be found in all parts of the Territory rich samples of gold, silver, copper, lead, zinc, iron and coal. No mines of any of these metals are wrought except two of gold, and these in a most rude and ineffective manner. So rude indeed that were I to attempt to describe it, I should be accused of hoaxing. Most of the gold obtained at this time is from what may be called the "gold diggings" within 30 to 40 miles of Santa Fe. The gold is found in detached grains in the earth, varying in size from the smallest dust to grains of 20 to 30 ounces in weight. To obtain this, each seeker for the precious metals arms himself with a short iron bar, selects his ground and commences digging. When he finds the earth, that experience has taught him contains the gold, he has, not unfrequently, to carry it either on the back of his mules or "burro," or on his own back some miles to the nearest water. Here he separates the gold from the earth by washing it in a large wooden bowl; and yet, notwithstanding this apparently ineffective mode of finding gold, these "diggings" have produced for several years past nearly $250,000 per annum in grain gold. The mines that are wrought turn out a very rich ore, and if wrought more effectively would no doubt produce abundantly. There are remains of mines that have been wrought, when or by whom, the memories of the oblivious people cannot inform us, in many parts of the Territory, but they are so entirely filled with rubbish that it would prove a more expensive task to open them than to commence anew. Gold can be found in so many different parts of the Territory, both in the grain or detached gold, or in the ore, that it may very reasonably be supposed that the richer beds of this metal remain to be discovered. Silver ore has been found of a rich quality, in several places. I trust the mineral wealth of the territory will be fully restored during this and the coming year, and I am somewhat sanguine that many a "golden dream" will be realized. I am fully convinced that capital and enterprise are alone wanting to turn out wealth in abundance from the mines of New Mexico.

The soil of the Territory can be made to produce sufficient of the breadstuffs for a dense population, by extending the means of irrigation. In the lower valley of the Rio del Norte; the vine grows well and produces very abundantly. The wine manufactured from it is very palatable, and I doubt not but skill and enterprise will soon render it an article of trade with other parts of the Union.

Such are a few of the prominent resources of New Mexico. We want here, as examples to the present unenterprising and sluggish population, a few men of capital and enterprise, and I have no doubt the question would cease to be asked, what are the resources of New Mexico.

Seventh Agricultural Meeting

At the State House, March 2.

The subject under consideration on Tuesday evening, March 2, was, *The Profits of Farming.*

Mr. Sheldon of Wilmington, said that some people denied that there was any profit in farming. He believed otherwise; that there was no business which gave a better profit than farming, if systematically carried on. One evidence to his mind of this, was the fact that nine out of ten farmers, without any system, contrived to get along. In a country town, if a mechanic failed he was sure to owe the farmer; and yet with all his losses, the farmer contrived to live. Many men get along without labor; they got their living out of somebody, and that somebody was the farmer. And still the farmer lived; and this too, for the most part, without any system. There was no other business that would give a man a living with so little system as most farmers had in their business. Men of capital often failed in their farming operations. But why? Because they farmed to suit their taste and fancy, and not for dollars and cents. If a man would make farming profitable, he must not spend money in digging trenches four feet deep, and putting up such stone wall as they sometimes heard about. A man might easily spend more money in fencing his farm than the farm itself was worth. Fifty cents a rod for stone wall was as much as a farmer could afford to pay, if he would make farming profitable. He must not be very particular about the looks of his wall either. If it answered his purpose, it was not so important if it was not so straight and nice as some would have it.

There were other and more economical ways of fencing some kinds of land than by building stone wall. A fence of pitch pine trees might be raised from the seed on some lands that were fit for nothing else; and birch seed might be sown for the same purpose on other kinds of land. Let a young man, just starting, clear up and plough and plant, and set out apple trees, and in ten years each of his trees would be worth more than ten dollars a piece. Men were in too much of a hurry; they could not wait for the profits of farming.

Mr. D. W. Lincoln of Worcester, did not agree with Mr. Sheldon in the views expressed, respecting the profits of farming. He doubted if farming would afford anything more than a comfortable living. As for the profit in dollars and cents, he doubted if any business paid so poorly as farming. He believed that a day laborer, who should let himself to a farmer, would make more money than the farmer who hired him; and would, in ten years time, be almost able to buy out the farmer for whom he had been laboring, with the very wages paid to him. It was the common error of agricultural writers to exaggerate. He often heard of raising one hundred bushels of corn on an acre. He would not say that this could not be done; but he would gladly go one hundred miles to see it. The same extravagance was common in speaking of other crops. It was too much of it guess work.

Mr. Peters of Westboro', thought that there must be profit in farming. He had succeeded in bringing up a family of eight children on the profits of half of his father's farm. He believed that there was a fair profit to be made by raising corn at 75 cents a bushel, even if you paid $12 or $15 a month for labor. He had got 80 bushels from one acre, and could cultivate it for about $20 an acre. Could a man live as comfortably on the income of $3000 as he could on a farm worth that money? He did not believe it possible. He was sorry such opinions prevailed respecting farming as had been expressed.

Mr. Denny of the Senate, could not concur with the gentleman from Worcester in the opinion that all the farmer could get was a mere living. Take two thousand young men; let one half of them become farmers, and let the other half devote themselves to merchandize, and in twenty years, he believed that it would be found that the farmers had made the most money.

Lieut. Gov. Reed remarked on the great changes which had taken place since he was a boy. The young men from the country were now crowding into the city: some of these got rich, and that rendered others who knew them in the country, uneasy. But, suppose 100 out of 1000 did get rich—richer than the entire 900 others; was there as much happiness in that community as there would have been had they all remained in the country and cultivated the soil? It was the disposition of the times—and a very bad disposition it was—not only to get rich, but to *make haste* to be rich. Farming was not the business to go into to get rich on; but if happiness was an object, there was no business so well adapted to promote this as farming. Taste could not be much gratified by common farmers. They must be contented with a good living profit. They must learn to be contented with food and raiment. The increase of manufactories was greatly helping the farmer, by furnishing a ready market for his produce.

Mr. Shepard, of the Senate, was deeply impressed with the conviction, that if farming was not profitable, it was for the want of economy in labor. If labor was as much misapplied in any other kind of business as it was in farming, it would be the ruin of men. Could he put himself back 20 years, with his experience, he would take the farm in preference to any other work.

The same subject is to be discussed at the next meeting—"The Profits of Farming."

Traveller.

Self Possession of a Sailor.

In an English book of Naval Biography occurs a striking incident which occurred during the last war; between England and France, on board the British sloop of war Pilot, while desperately engaged with the French ship La Legere:

"The Pilot having her main-top-sail yard shot away, the people were employed aloft in preparing to send up another, and were in the act of reeving a hawser for the purpose, when a voice was heard from the captain's cabin, (to which, as is usual in brigs, the wounded were sent, and through the sky-light of which the mainmast is visible,) exclaiming—"You are reeving the hawser the wrong way!" This proved to be the case; and on looking down to see who had detected the mistake at the mast head, it was found to be John Powers, quarter master's mate, who was at the moment lying on his back on the table under the skylight, undergoing the amputation of his thigh, his leg having just before been carried away by a round shot. The man who, under such circumstances, can think only of his duty, is a hero, and whether a common sailor or an admiral, deserves to have his name placed on record. John Powers was an Irishman, about 25 years of age. It was not likely that his conduct should pass unnoticed; and on his captain's representing it, he obtained for him the object of his ambition, a *cook's warrant*. He was in the Drake, sloop of war, when that vessel was wrecked on the coast of Newfoundland; and though with but one leg, was amongst the eleven men who were saved."

Metallic Resources.

Iron is the most abundant metallic mineral which our country affords. Its value is ten times the value of the gold and silver, and one half the metals produced in the Union. Iron is found in *every State in the Union*—a fact not generally known.

The most valuable mine is in Salisbury, Connecticut, which yields 3000 tons annually. The mines of Duchess and Columbia counties, in the State of New York, produce annually 20,000 tons of ore; Essex county 1,500 tons; Clinton 3,000; Franklin 6,000; St. Lawrence 2,000; amounting in value to more than $500,000; in 1837, $700,000. In Ohio, twelve hundred square miles are underlaid with iron.

A region explored in 1838, furnishes iron sixty-one miles long and six wide; a square mile would yield 3,000,000 of pig iron, so that this district would contain 1,000,000,000 tons. By taking from this region 400,000 annually, (a larger proportion than England produced previous to 1829,) it would last 2700 years!—as long a distance certainly as any man looks ahead. The States of Kentucky, Tennessee, Indiana, Illinois, Maryland Virginia, possesses inexhaustible quantities of iron ore. In Tennessee 100,000 tons are annually manufactured. Notwithstanding our great iron resources, more than one half of our cutlery, hardware, railroad iron, &c. is still imported from Great Britain.

Famine and Freights in 1801.—In the year 1801, the ship Manhattan, belonging to Frederick Rhinelander, was put up for freight to Liverpool, and Daniel Ludlow shipped six thousand bbls. of flour at one guinea, or 21s. freight per bbl. William Pitt was then Prime Minister of England, and a famine raged in that country. The Prime Minister issued an order engaging to pay £4 10s. or $21 per barrel for every barrel of American flour which should be brought to England, with full liberty to the importer to get a higher mercantile price if possible. The bakers of England were prohibited from selling bread on the day it was baked, because stale bread was thought more nutritious than new. At that time the entire British army, and gentlemen generally, wore their hair in queues or clubs, and highly powdered. The Duke of Bedford, who was considered the richest subject in England, set the example of cutting off his hair to save the flour wasted in powder, and the example was followed by general orders through the whole army.

N. Y. Jour. of Com.

Dr. J. H. LANE,
NO. 170 WASHINGTON STREET, BOSTON,
DEVOTES PARTICULAR ATTENTION TO
DISEASES OF THE THROAT, (BRONCHITIS, &c.)
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ACCORDING TO THE
NEW METHOD OF TREATMENT.
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Publications
OF THE AMERICAN TRACT SOCIETY.

SCRIPTURE LESSONS FOR THE YOUNG. By Rev. H. P. Peet, Principal of the New-York Asylum for the Deaf and Dumb: pp. 122, 18mo., with numerous engravings. Price 31 cents. It begins with the most simple instructions to a child, in reference to God, the soul, and the creation; and then presents a brief Scripture biography from Adam to Christ and the apostles and first martyrs, including a notice of the crucifixion and the resurrection. Mr. Peet's discipline in reaching the opening minds of the deaf and dumb, has given him great skill in thus imparting knowledge to young children.

NEW TRACT.

No. 484. The Infidel Restored: pp. 4. Prepared by Mr. George Hatt of New York. The history of an intelligent man, who professed religion, but by means of trials, novel reading, and intemperance, apostatized, and became an avowed infidel. After many years he espoused the cause of total abstinence, and then was brought to Christ, in the explicit reliance on whose merits and righteousness he died.

For sale at the Depository, No. 28 Cornhill.
Feb. 11. 6t. SETH BLISS, Agent.

Look at This.

THE VASE OF FLOWERS, a beautiful book of 180 pages 18mo., just published by the Mass. S. S. Society. This book possesses great variety, and is admirably adapted to interest and instruct youth.

The Family Bible Class, from the same source, exhibits some peculiar excellencies. The "Brewsters," in their happy method of instructing their children in the great truths of the Bible, are models of what parents should be at their own fireside. We commend this little volume as worthy of universal circulation.

Religion as it Should Be, is another volume full of the best kind of instruction. It records the "remarkable experience and triumphant death of Ann Thane Peck." It seems to us that no candid infidel can read this book without a conviction of the excellence of piety which shall make him willing that others shall enjoy its consolations, although he himself stands aloof from its influence. It is a book that cannot be read without profit.

Another little book, published by the same Society, is the "Teacher's Reward." No Sabbath school teacher can read it without being stimulated to new diligence and efforts in the beneficent work in which he is engaged. The style in which these works are issued, demands all praise.—*Philadelphia North American.*
March 11. C. C. DEAN, Treasurer.

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UNION QUESTIONS; or Questions on Select Portions of Scripture. In 12 volumes, 6¼ cents each, viz.:

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☞ Specimen copies of the Magazine to procure subscribers with, will be furnished to all who wish to engage in its circulation, if requested (post paid,) at the rate of Ten Nos. for One Dollar, or Ten Cents for single copies.
10w. March 11.

Winslow's Young Man's Aid.

THE Young Man's Aid to Knowledge, Virtue and Happiness, by Rev. Hubbard Winslow, Pastor of the Bowdoin street Church, Boston. With an engraved vignette title, 4th edition.

The first edition of this work was exhausted within a few weeks. Several editions have since been published in London, where it has been favorably received and extensively circulated. The present publishers having stereotyped the work, a fac simile of one of the London editions, in a beautiful pocket size, are enabled to furnish it at about one half the price of the first edition, while the volume is more neat and convenient. It has been favorably noticed in the various papers in this and other cities, and is eagerly sought after by young men, and should find a place in every one of their libraries. Many merchants have purchased and given their clerks copies of this excellent book.

This work was published in 1836, and the edition was exhausted in a few weeks. It has since been published and extensively circulated in England and Scotland. The work has undergone a careful revision by the author, and we are assured that no pains have been spared, either by the author or the publishers, to render it accessible, acceptable and useful to that great and interesting class, the young men of our country, for whom it is expressly intended.—*Boston Daily Journal.*

Published and for sale, wholesale and retail, by
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THE WEDDING DAYS OF FORMER TIMES.
It will Never Injure Me, or those who never drink, often suffer most.
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JOHN M. WHITTEMORE, (successor to Charles Tappan,) 114 Washington street, Boston, respectfully invites the attention of clergymen, and others in want of Standard Theological, Medical and Miscellaneous Books, or English and American Stationery, Letter and Writing Paper, Lemon Paper, Sermon Cases, Blank Account Books, &c. &c. to his large and varied assortment, which he offers at wholesale and retail, on the most favorable terms.

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Sailors' Life and Sailors' Yarns, by Capt. Ringbolt.
The Mass. State Record, and Year Book of General Information for 1847.
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WITH a Survey of the History, Condition and Prospects of American Literature, by Rufus W. Griswold. With portraits of Irving, Story, Audubon, Prescott, Pres. Edwards, R. H. Wilde, R. W. Emerson, C. F. Hoffman, etc. 1 vol. 8vo., pp. 552.
For sale by J. M. WHITTEMORE, 114 Washington street. March 11.

Gentlemen's FURNISHING STORE.

FREDERICK A. GUSHEE, (late Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington street, third store north of Winter street, where may be found the richest and best assortment of GENTLEMEN'S FURNISHING GOODS in the city.

He has made arrangements to receive from Paris the best and newest styles of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his Store, where they will be attentively received, and his Goods shown with much pleasure. 3m. March 11.

Removal.

ROBERT ELDER, *Upholsterer and Furniture Dealer*, respectfully informs his friends and the public generally, that he has removed from No. 313 Washington Street, to the new block of buildings recently erected on the *North side of Bromfield Street, near Washington Street*, where he will be able to offer for sale a much larger and more extensive assortment of articles in the Upholstery and Furniture line than he has hitherto been able to do; and he solicits a continuance of that patronage which has heretofore been so liberally bestowed upon him. y March 11.

Removal.

H. J. HOLBROOK has removed to No. 47 Milk St., 3 doors above Federal, same side, where he offers for sale, an *Extensive Assortment of Foreign and Domestic Goods*—at low prices. 3w. Feb. 11.

Kitchen & Henderson's HAIR PRESERVATIVE.

THIS article has already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing it in all cases where it is used properly, from falling off.

The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.

To ladies, therefore, as well as gentlemen, it is a useful and desirable article.

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ORTHOPEDIC SURGERY.

GROVE HALL is now reopened for the reception and treatment of Patients affected with diseases of the *Joints, Muscles, and Nervous System.* The following comprise the principal cases admitted at the institution, viz:—

CURVATURES OF THE SPINE.
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CONTRACTIONS OF THE MUSCLES.
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The institution is delightfully situated in Roxbury, about three miles from the United States Hotel in Boston, and is perfectly free from the contaminating influence of a city atmosphere, always so injurious to invalids, and is not surpassed in its beauty and salubrity. Parents and guardians may be assured that every accommodation for the comfort, exercise and restoration of patients will be found at the institution. Omnibuses run daily from Boston five times, to Grove Hall, from their office, directly opposite the Old South Church. Horses and carriages will be provided at the institution for all that desire them.

Dr. Abbe having recently visited Europe, and examined many of the first institutions, and investigated the principles and practice of many of their most eminent surgeons, feels confident that he is fully able to put in practice the best means for the alleviation and restoration of his patients.

☞ Dr. Abbe may be consulted at his residence, No. 20 Boylston street, until half past 9 A. M., and from 2 to half past 3 P. M., and at his Institution in Roxbury from 11 A. M. till 1 P. M.
April 23. tf ALANSON ABBE, M. D.

Whipple's DAGUERREOTYPE MINIATURE ROOMS,
NO. 113 WASHINGTON STREET,
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NO pains will be spared to produce the most perfect Daguerreotype Miniature Portraits of individuals, and copies of Paintings, Crayon Drawings, Engravings, &c., that the art at its present stage is capable of producing. Being aware that a poor Daguerreotype likeness is a very bad investment of funds, and a source of much dissatisfaction to one's self and friends, it is my desire that none of my patrons should feel under any obligations to purchase a Daguerreotype which is not pleasing to those it may concern. I can take them equally well in cloudy as in pleasant weather; it only requires a longer sitting on unpleasant days. Many prefer the miniatures taken on a cloudy day, it being easier for the eye. I am now enabled in a strong light to take miniatures of children instantly. Also, family groups from 15 to 20 on a single plate. Any one wishing to examine specimens, I should be happy to see at my Room, 113 Washington street.
Dec. 10. 1y JOHN A. WHIPPLE.

Family Groceries.

W. W. LINFIELD, corner of Lincoln and Essex Streets, has always on hand a good supply of *West India Goods and Groceries*, of the best quality, which he will furnish to his customers at moderate prices. He intends to keep supplied with *Butter* and *Cheese* from the best dairies. Being located near the depots of the Old Colony and Worcester Railroads, country purchasers coming into the city upon those roads or others, are invited to call and replenish their stock of family groceries, at such prices that cannot fail to please.

☞ Goods sent to any part of the city free of expense.

⁂ Grateful for past patronage, he solicits a continuance of the same. tf. Dec. 17.

Smith's Improved Indian Vegetable Sugar Coated Pills.

A SINGLE TRIAL will manifest their excellence in relieving the body of many precursors of alarming diseases, keeping the bowels gently open, thereby ensuring the continuance of health. The most eminent chemist in New York has given his certificate that these Pills are PURELY VEGETABLE, or strenghten the Stomach, promote the secretions of the Liver, Skin and Kidneys, and regulate the Bowels, thereby adopting the *only natural* and consistent method of rendering the *life blood pure*, by correcting the vitiated humors of the whole system.

It is impossible to give every particular in this brief notice, but these Pills are earnestly recommended as a means of preventing so much misery and disease, which grow out of constipation of the bowels, neglected colds, slight attacks, &c. &c., and which it is in the power of *all to prevent.*

TESTIMONIALS.
From Rev. Luther Lee.
Dr. Smith's Pill's are purely vegetable, operate well, and produce a good result. LUTHER LEE, Editor True Wesleyan.
From Rev J. Kellett.
My wife has taken Moffat's, Morrison's, and many others, but she has received more benefit from Dr. Smith's Pills than all others. She believes they may be used by females with perfect safety, without changing their employment or diet, and at any season. JOHN KELLETT, 127 Myrtle Avenue, Brooklyn.
From the first vocalist in New York.
Dr. G. Benj. Smith's Pills have entirely cured me of dizziness in my head, and general weakness of my system. My family use them with the best results. I would not be without them. F. H. NASH, 99 Forsyth street.
From Rev. S. Williams, Pittsburgh.
I have used Dr. Smith's Pills, and know they are a good medicine, &c S. WILLIAMS, 1st Bapt. Ch.
From Rev. J. G. L. Haskins.
Dr. Smith's Pills are in great demand in this region, from their pleasantness and efficacy. JOHN G. L. HASKINS, Marion, N. Y.
From M. Dame, the Quaker.
Dr. Smith—Respected Friend—Thy Pills are selling very rapidly, and give first rate satisfaction in this place (Po'keepsie.) MOSES DAME, 267 Main street.

William Gavett of Boston, was cured of a cough of over 18 years standing, by taking these Pills.

Samuel Penniman of Braintree, was cured of asthma, cough and rheumatism, of upwards of thirty years standing, by taking five of these Pills the first night, four the second, and two the third night, on going to bed, four months since, and has not had an attack since, but is in the enjoyment of perfect health.

George W. Leland of Sherburne, was unable to do any work for three years, but before finishing three boxes of these pills he was enabled to work on his farm.

The above are only a few extracts—but we might go on and fill a whole newspaper with similar ones. These Pills are now the most popular in this country, and will always cure Colds in a much more pleasant way than any other remedy.

By following the simple directions which accompany every box of genuine Pills, a permanent cure will be effected. Most of the Hospitals in New York have given these Pills the preference over more than 20 kinds that have been tested, and several Eminent Physicians, in New York and elsewhere, use them in their practice.

Beware of Imposition.

The demand for Dr. Smith's Pills being everywhere great, several unprincipled persons have made Pills of the most miserable and dangerous stuff, and to palm them off for the genuine, have put on a "coating of sugar." Therefore, beware, and always look for the written signature of G. BENJ. SMITH, M. D., President of the N. Y. College of Health, upon every box.

Principal Offices. New York, 179 Greenwich street; Boston, 2 Water street.

☞ For sale in all the Villages and towns in the New England States. 3meow. March 4.

STEWART'S PATENT AIR-TIGHT SUMMER AND WINTER COOKING STOVES.

THE above Stoves have become very celebrated for their general utility in every branch of Cooking, as well as their very strict economy in the consumption of fuel, and they are always sold with the express assurance that they will be retaken and the pay refunded in every instance where they do not give perfect satisfaction. We would respectfully refer those wanting a good article in the way of a cooking-stove, to the following gentlemen, whose families now have them in use.

Rev. Dr. Sharp, Boston.	Rev. Mr. Goodwin, Charlestown.
" Dr. E. Beecher, "	" Mr. Cozzens, Milton.
" J. Shepherd, "	" Mr. Cookson, Malden.
" J. D. Bridge, "	Mr. W. C. Brown, Editor of Mother's Assistant.
" John Pierpont, "	Mr. Franklin Rand.
" Mr. Banfield, "	Prof. Benj. Pierce, Cambridge College.
" Mr. Farley, E. Boston.	
" S. Cushing, Cambridge.	
" Mr. Langworthy, Chelsea.	

The Stewart Stove took the first premium in New York city, at the Mechanics' Institute, in 1843; it also took the silver medal at the late Mechanics' Fair at Boston.

The above, together with a general assortment of Stoves, etc., are for sale by GREENMAN & NORTHRUP, No. 22 Union street, Boston. 1y. Oct. 30.

Notice.

THE Subscriber will give gratuitous advice to the Deformed Poor, and perform such surgical operations as may be necessary, on Tuesdays and Fridays, between the hours of 12 and 1, at the Boston Orthopedic Institution, 49 Chambers street.

They hope also to be able to furnish such mechanical appliances as are indispensable in the treatment of deformities of the human frame, according as the nature of their cases and pecuniary circumstances may render necessary.

They may be consulted at their respective offices, 65 Belknap street, and 49 Chambers street, every day, Sundays expected, from 1 to 2 o'clock P. M.
J. B. BROWN, M. D.,
Oct. 22. y BUCKMINSTER BROWN, M. D.

TEETH.

I WOULD respectfully inform the readers of this paper that I still perform every operation in dentistry, at the Old Stand, corner of Court and Stoddard streets, Boston.

Being thoroughly and practically acquainted with the only sure method of filling teeth, I have no hesitation in warranting every filling put in at my establishment to remain.

Artificial teeth inserted in the most perfect manner. As many persons are doubtful whether teeth can be inserted so as to serve a good purpose, and are also unacquainted with any scientific and skilful dentist, I would respectfully request their perusal of the following extract from a letter written by one of the most celebrated physicians in Worcester County.

Dr. Kimball. Dear Sir:—I have the pleasure to inform you that the entire set of teeth made and inserted for Mrs. S——, at your establishment, are, to say the least, an admirable specimen of dental science and art. Their arrangement is beautiful, and anatomically correct; their fitting easy and natural, convenient for use and perfect for appearance, answering to a charm the purposes of mastication and articulation. I could desire nothing more beautiful, more natural, more useful.
I am Sir, with respect yours,
Wm. S. Sanders, M. D.
Sturbridge, April 10, 1846.

The reader will notice that the above extract refers to a whole set of artificial teeth. Persons from the country are invited to visit my office.
DR. KIMBALL, Dentist,
Corner of Court and Stoddard streets, Boston.
1y. May 7.

COOK & COLE,
DRAPERS AND TAILORS,
No. 35 Merchants Row,
OPPOSITE FRANKLIN HOUSE,
RUSELL COOK, J. O. COLE. BOSTON.
1y Jan. 15.

EXCHANGE EATING ROOMS,
Post Office Avenue,
Leading from Congress Street to the Post Office,
BOSTON.

Gentlemen can be accommodated with the best that the market affords at any hour of the day, at moderate prices, in a style unsurpassed in any Establishment in the city.

BREAKFAST from 6½ to 9 o'clock. DINNER from 12 to 3 o'clock. SUPPER from 5 to 7 P. M. Hot Coffee, Tea and Cocoa from 6½ o'clock A. M. to 7 P. M.
April 2. y G. C. LYMAN.

FARM IMPLEMENT AND SEED WAREHOUSE,
WHOLESALE AND RETAIL.
DAVID PROUTY & CO.,

NOS. 19, 20 & 22 North Market and 19 Clinton St., Boston, offer to the public a complete and extensive assortment of Garden, Field, Grass and Flower Seeds, feeling assured they can put confidence in them, having had them raised by experienced growers expressly for ourselves, and can warrant them Good and True to their name. Those favoring us with their orders may rely upon their being promptly and faithfully attended to. A liberal discount made to dealers. The following are a few of the most important, viz:

PEAS.
Early Prince Albert, Early-Cedo Nulli, Early [illegible], Early Washington, Early Warwick, Dwarf Blue Imperial, Dwarf Marrowfat, British Queen.

BEANS.
Lima, Saba, Horticultural Pole, Red Cranberry, Indian Chief, Early China Dwarf, Marrow, Mohawk, Kidney, Six Weeks, Case Knife, &c. &c.

CABBAGES.
Early York, Dutch, Vanack, Battersea, Sugarloaf, Mammoth, Large Late Drumhead, Green Globe Savoy, Late Sugarloaf, Red Dutch, Early and late Cauliflower, [illegible], &c. &c.

BEETS.
Long Blood, Early Turnip-rooted, French Sugar, Mangel Wurtzel. Also, Long Orange, and White Field Carrot, Ruta Baga and White Flat Turnip, Long Yellow French, do., Cucumbers, Squashes, Yellow and Red Onion, Sweet Marjoram, Summer Savory, Sage, Thyme, Lavender, &c. &c.

GRASS SEEDS.
Herds Grass, Northern and Southern Red Top, Orchard Grass, Fowl Meadow, do., Rhode Island Bent, do., Northern and Southern Red Clover, White Dutch, do., Lucerne, do., Buckwheat, Black Sea Wheat, Barley, Oats, Rye, Millet, &c., for sale at the lowest market prices.

FLOWER SEEDS.
We have also an extensive assortment of Flower Seeds, embracing all the new and rare kinds of this country and Europe. Also,

Fruit and Ornamental Trees, Shrubs, Grape Vines, Rhubarb and Asparagus Roots, Roses, Dahlias, Green-house plants, &c., packed to go to any part of the country, at the lowest nurseryman prices.

AGRICULTURAL AND GARDENING BOOKS.
Downing's Fruit and Fruit Trees of America, Thomas's Fruit Culturist, New England Fruit Book, American Agriculture, Rural Economy, American Herd Book, Bridgeman's Florist's Guide, Boston American Flower Garden, Directory, &c., American Poulterer's Companion.

FARM AND GARDEN IMPLEMENTS.
Prouty & Mears' Centre Draught Ploughs, Cultivators, Harrows, Straw Cutters, Seed Sowers, Vegetable Cutters, Horn Mills, Winnowing Mills, Grain Cradles, Ox Yokes and Bows, Hopkins' celebrated Manure and Hay Forks, and New and Improved Potatoe Hoes, (which obtained the silver medal at the Mechanics' Fair in September,) Cast Steel and Iron Shovels, Scythes, Snaths, Rifles, Scythe Stones, Draft, Tie Up, Halter and Trace Chains, Garden Syringes, Pruning Knives, Bill Hooks, Axes, Hoe and Axe Handles, Grindstones, Cranks, Rollers, Barn Door Rollers, &c. &c. tf. Feb. 2.

SPINAL INSTITUTION
FOR THE TREATMENT OF
Diseased and Deformed Spines
—AND—
LAMENESS IN GENERAL.

THERE IS NO PRACTITIONER IN THIS CITY who has had as great an amount of experience in this peculiar branch of the healing art, as DR. HEWETT, whose efforts have been crowned with such universal success. The reason of this may, in a great measure, be attributed to his having confined his practice to this class of diseases exclusively, and the results of twenty-two years experience warrants this assertion. He has published a Pamphlet and circulars, (which he will send to any one requesting the same, by letter, postage paid), containing over 100 certificates from the most respectable individuals, of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, scrofulous diseases of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knee, and all diseases peculiar to the joints, muscles and bones, and of his success in reducing dislocations, and simple or compound fractures.

Dr. H.'s method of treating the diseases above referred to being considered by the Faculty, an innovation upon the old and long established medical *rules*, and his unprecedented success having furnished undeniable evidence of his skill, his enemies have circulated the grossest falsehoods concerning his professional ability, and his capacity to effect cures which are certified to by persons of undeniable *integrity*. It is not at all strange that those *attempting to rival* him should resort to this base and unprincipled method of destroying his professional character; for he is daily curing and relieving those who have been given up by the most skilful medical and surgical practitioners the country affords. *The surest evidence of skill is success.*

He has, in spite of all the efforts made to calumniate him, some of his numerous patients brought to him from a distance over 400 miles, on beds, who have not for years moved without assistance, and whose testimony of their recovery, must be received as more than sufficient to outweigh the inuendoes and sarcasm of those who have long looked upon his advancement with a jealous hatred.

In addition to his present mode of treatment he has in peculiar cases resorted to HYDROPATHY, or the use of COLD WATER, with the happiest results—not however with a strict adherence to the method adopted by those who practice it exclusively, but modified in such a manner as to receive all its good effects without conflicting with his well established mode of treatment. Hydropathy, or the Water Cure, as practised by Priessnitz, the founder of it, cannot, in Dr. H.'s opinion, be productive in this country of the good ascribed to it, when carried to such extremes as may be daily witnessed, owing, in part, to the great difference in physical habits existing between the Germans and Americans. It is the opinion of Dr. H. that the system as practised in the Institutions for Hydropathic treatment in this country cannot outlive three years.

TO THOSE WHO CANNOT PLACE THEMSELVES under his immediate superintendence, but wish to [illegible] his medicines at home, he would say, that every particular relating to their complaint must be accurately [illegible]. Dr. H.'s dependance on ultimate success is founded on treating diseases *personally*. He has been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where they can be accommodated with good rooms and board, at low prices. All kinds of Medicines used in his practice, including [illegible] Rheumatic, Nerve and Bone Liniments, are for sale at his Rooms, No. 14 Summer street, Boston, Mass.

Dr. H.'s *dependence* in performing his cures, is on external and internal applications.

P. S. Any persons doubting the authenticity of the certificates, can satisfy themselves by addressing the signers of them—and any one wishing the certificates can procure them by addressing Dr. H., post paid, or sending to his rooms. Persons wishing to consult Dr. H., will please call between the hours of 8 A. M. and 3 P. M.

N. B. Dr. H. makes no charge for consultation, and his fees for each visit never exceed $1. People in low circumstances from 50 to 75 cents, and those who are unable to pay he attends gratis.

P. S. There are no persons in the New England States who have any knowledge of Dr. H.'s practice or [illegible]. Any persons professing to have such are impostors.
Nov. 19. S. C. HEWETT, 14 Summer street.

Pure Juice of the Grape.

WE have received a fresh supply of this article for the use of Churches in the *Communion Service*, after giving it a fair trial, and having had it analyzed by Prof. Hayes, and pronounced free from brandy or spirit, can safely recommend it to be a pure article. We have also boiled wine, or Grape Syrup—one bottle to be diluted to a gallon. We import these wines, having them carefully selected by an agent.

These wines have been used and highly approved by a great number of churches in the New England States.

We are permitted to refer to the recommendations of Rev. Dr. Woods of Andover, Rev. Dr. Jenks, and Messrs. Aiken and Kirk of this city.

For sale by JOHN GILBERT & CO., Corner of Tremont and Bromfield streets, and by our Agent, Isaac Tompkins, at the Temperance Rooms, No. 9 Cornhill; J. H. Brown & Brothers, Broad street, New-York; Amos Avery & Co., No. 74 Market street, Albany.

We also have constantly on hand, a large assortment of first quality *West India Goods and Groceries*, for sale wholesale and retail.

Orders from city and country, respectfully solicited.
March 13. JOHN GILBERT, JR. & CO. 1y.

Church Organs.

SOCIETIES or Committees about purchasing organs are invited to call at our Manufactory, on Causeway, opposite Nashua Street, Boston, where they will find new or second hand organs, constantly on hand. Our arrangements are so complete, that we can furnish or build instruments of any size, at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large organ lately built by us for the Rev. Dr. Beecher's church, Salem street. Professional reference of the first authority.
Feb. 26. tf. SIMMONS & McINTIRE.

ISAAC CUSHING,
MERCHANT TAILOR,
NO. 30 WASHINGTON STREET, (UP STAIRS)

HAS on hand a general assortment of Broadcloths, *Cassimeres and Vestings*, which he is ready to manufacture into Gentlemen's Garments in the best style, and at reasonable prices. 1y. May 1.

The Boston Recorder.
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.

TERMS.

☞ To those who receive their papers by mail, payable in advance, $2.00 per annum; if paid within six months, $2.50; or if paid after the expiration of six months, or before the close of the year, $3.00.

☞ To those who receive their papers by carriers, $2.50 in advance, and $3.00 after six months.

☞ Subscriptions will be received at any time in the year.

☞ The paper will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, except at the direction of the Proprietor.

☞ All letters and remittances through the Post Office must be post paid, and be addressed to MARTIN MOORE, Proprietor.

☞ Clergymen and others, who will forward five new subscribers, on the terms stated above, shall receive a Sixth copy gratis for one year.

☞ Advertisements inserted conspicuously, and a liberal discount made to those who advertise by the year.

MARTIN MOORE, PROPRIETOR.

Boston Recorder.

For the Boston Recorder.

Revival of Religion in Attleboro', Ms.

1814 AND 1815.

Messrs. Editors:—The Psalmist says, "While I was musing the fire burned;" and if we cannot speak of the present influence of the spirit of truth, it may not be unprofitable to call to mind the mercy of God to our churches and communities in gone-by days.

At the beginning of the present century, soon after the settlement of Rev. Mr. H. over the second parish in Attleboro', some mercy-drops of divine grace were experienced among his people, and several heads of families united with the church, and gave their households to God in baptism.

The salutary influence of this little shower was felt for some time, but it was succeeded by a gradual decline in spirituality, which increased to an alarming degree, till our youth especially seemed bent upon the rapid ruin of their souls. Our pastor afterwards remarked: "We were all asleep together." But the Lord had doubtless his secluded mourners in that dark day, and the little vine which his own right hand had planted, was destined to bud and blossom, that it might bring forth fruit to his glory.

In the summer of 1814, one young person made a public profession of her faith in Christ. There were few young people in the church at that time, and the relation of her experience was the means of aweing and checking some of her associates. Sometime in August, Rev. Mr. Sewall made us a call, and preached in a private house near a factory establishment. This grave and pious man of God addressed his hearers from Luke 10: 41 and 42 verses, and as he was vividly painting the blessings of that *good* part which Mary had chosen, and contrasting them with the sin and consequences of worldly-mindedness, many were affected—some even to a flood of tears; those too who had long listened to the faithful preaching of the word of truth and gone away unmoved. Meetings for inquiry were not common at this time, and less might be known of the state of things among us, than would have been ascertained, had the inquiring been called upon to meet their pastor at stated seasons; but before the close of autumn, it was evident that God was indeed among us by the power of his Spirit, though the interest was by no means general. About thanksgiving time a ball was gotten up, and its object pursued with uncommon ardor, but it proved a season of mental suffering to several who left their homes with strong anticipations of enjoyment. God entered that ball room. One felt that she was dancing over hell, and nothing but the brittle thread of a spared life kept her from sinking forever in the eternal pit. Another wished he was at home, and a third sought a place where to weep. And this was, in truth, the last such scene of amusement at which *many* of our youth desired to be present. From this time a damper seemed thrown upon worldly pursuits, and the year 1815 was a season of deep solitude in Attleboro', for the work spread into every part. Solemnity pervaded almost every countenance, and the subject of religion was the theme everywhere, not excepting the bar-room and grog-shop. Even the most profane were compelled to feel that God was here, and before the close of this work their mouths were stopped. They dared not oppose. Our pastor visited from house to house, and our conference meetings were crowded, and the anxious spoke with freedom. One felt that his self-righteousness dropped from him at once, as a filthy garment, and as he stood naked before God, a Savior, mighty to save, was revealed. Another clung to the works of the law, and was long distressed.

A pious father travelled some thirty miles to bring home an absent child, saying, "It is my duty to place my children where God is." Next day she attended a conference, and the 30th Hymn, 2d book of Watts, was sung. She arose and sung the 1st and 2nd stanzas with others. When they began the third,

"Let those refuse to sing
Who never knew their God,"

She dropped upon her seat, and knew no more peace, till she found it in believing. She is now a mother in Israel.

These were joyful days in A——. "They that feared the Lord, not only spake often to one another," but they loved one another. No bitter jealousies, no hateful hate, always the fruit of unbelief, were apparent; but the aged and the young, the rich and the poor met together, and "subscribed with their hand unto the Lord," and the fences were removed to make their way to the house of God, for the snow was often deep. Some entire families were brought into the kingdom. At least this was, hopefully, the case with the one in whose dwelling Mr. Sewall preached the above named sermon. Eight members of that household became interested in that work, two of whom have since been preachers of the gospel. One aged woman, who by reason of infirmity was seated to hear the covenant, came with trembling step to the baptismal font, and remarked that she felt as a little child. Prayer meetings were multiplied, family altars were erected,—and while the still small voice of God's spirit whispered peace to new-born souls, they lingered in these solemn assemblies, loth to retire. Our pastor was often compelled to omit his sermon, that the experience of converts might be listened to, for every ear was open.

On the first Sabbath in March the roads seemed impassible. The mud was deep, and banks of snow, several feet deep, lay in every direction; but our church was full to overflowing. It was a communion season, and thirteen united with the church. We were reminded of the prophecy respecting the Jews' return to their own city, for though he saw no "litters or mules," sleds and ox-wagons, and every other kind of vehicle which could plough through mud and snow, surrounded our place of worship, and none seemed to think it ungenteel to be thus conveyed.

In May, seventeen were added to the church; and in July, twenty-four. And the crowded aisles and darkened windows reminded us of the "great cloud of witnesses," of which the apostle speaks.

These were days of great solemnity: days in which the stately steppings of Jehovah's power were very visible, and our spiritual guide began to hope that God had given him his whole people. But the next, and next communion season, the number had decreased. And why was it thus? From two to three hundred persons had united with the three different churches in Attleboro', yet hundreds were left. Why did not they come? There was room in the arms of al-